June 1964

NAMRATĀ
Some Reflections on Time

HUGH I'A. FAUSSET
At Home With the Unconscious
Further Reflections

DOROTHY HEWLETT
Keats and Shakespeare

H. G. NARAHARI
Language and Its Study

BOOKS REVIEWED INCLUDE

Stcherbatsky's *Buddhist Logic*; *The Primitive Church*; *Relationship and Solitude*; Karan Singh's *Prophet of Indian Nationalism*; Vinoba Bhave's *Democratic Values aud the Practice of Citizenship*; *Ranade: His Wife's Reminiscences*; *Kipling's Mind and Art*; *The Classical Drama of India.*

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THE ARYAN PATH
VOLUME XXXV - NO. 6

Point out the 'Way'
however dimly and lost among the host —
s does the Evening Star
o those who tread their path in darkness.

Editor:
SOPHIA WADIA

AT YOUR SERVICE

I keep six honest serving men
(They taught me all I know):
Their names are WHAT *and* WHY *and* WHEN
And HOW *and* WHERE *and* WHO.

— KIPLING

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Assistant Editor: Rameshchandra Sirkar

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THE ARYAN PATH

Point out the "Way" — however dimly, and
lost among the host — as does the evening star
to those who tread their path in darkness.

— *The Voice of the Silence*

VOL. XXXV JUNE 1964 No. 6

SOME REFLECTIONS ON TIME

Time was not, for it lay asleep in the infinite bosom of Duration.

—Stanzas from the Book of Dzyan, I. 2.

Time destroys the speculations of man, but it confirms the judgement of nature.

—CICERO

Time is the mercy of eternity.

—WILLIAM BLAKE

Renounce what lies in the future, give up that which is past, and surrendering the present, cross to the other shore. With a mind thus entirely freed, you will no more fall into birth and death.

—*Dhammapada,* XXIV. 15.

THIS month brings us to an important astronomical event which marks the beginning of a new season of the year. The 21st of June is the summer solstice, the longest day of the year for the Northern Hemisphere.

Such an event is not without significance for man and affords an opportunity to reflect upon Time. Nature's acts are all cyclic and periodical, and her movements can best be described by moving circles ever returning on themselves. Śrī-Kṛṣṇa in the *Bhagavad-Gītā* refers to Himself as "Time matured" (XI, 32) and speaks of the Universal Wheel of Time (XVIII, 62).

But what *is* Time? We cannot see time; we cannot hear it, or smell it, or taste it; we cannot touch it! And yet no-one doubts that time *is* and that it dominates our lives. Our every move is dictated by this most elusive and illusive factor — the time element. Its mystery has haunted human minds down the ages, and yet even today our modern scientist must accept the fact that he has not yet penetrated it. Time changes man; yet man cannot change time.

We speak of saving time and also of wasting it. We say time flies or time drags. And yet we cannot say what time itself is! Our age is one of speed. We are constantly inventing mechanical devices to hasten all tasks

and to traverse distances in space with ever increasing speed. We want to go faster and faster because we want to "save" time. The story is told of an old Chinaman who failed to respond enthusiastically to the glowing accounts of the speed of air travelling. He listened unmoved, and then asked: "But what will you do with the time so 'saved'?" It is not merely saving time that makes for progress, but how we utilize it.

However, while time is imperceptible to our sensorium, we can measure it. From the remotest antiquity men have sought ways and means of measuring time and found in Nature the basis for such measurements. Because astronomical events ever recur cyclically they were chosen to measure that unknown factor, time. We really measure the interval between the occurrence of an event and its recurrence. And so we have come to regard time as the interval between events.

For us mortals time is measured by the journey of our earth through space. Our planet's trip around the Sun, the monthly orbit of the moon, and the daily rotation of the earth on its axis have given us our year, our month, our day. But while we measure the passage of time, time itself remains unknown.

In modern physics it has been found convenient to use "events" instead of "points" in describing physical phenomena, and so to the three dimensions of space, viz., latitude, longitude, and altitude, has been added a fourth — Time. Thus, if we want to describe the position of a moving object we measure its three dimensions in space and record the exact time of our observations. This is one of the key ideas in Einstein's theory of relativity. Time was regarded by Einstein as a fourth dimension. In his theory these four dimensions are so intimately related that they are referred to by one single expression, "time-space." Einstein's theory of relativity increased our knowledge about time, but did not reveal how to control, check, or direct it. We still remain the subjects of time.

What lies behind the passing flow of time? When we say this day has passed away, what do we really mean? Where has it gone to? We speak of the past, the present, and the future, but these exist only in reference to the consciousness of the one who experiences them on this plane. Madame Blavatsky offers this definition in the form of a question: "What is Time, but the panoramic succession of our states of consciousness?" (*The Secret Doctrine,* 1.44) And in that same work, in the second volume, explaining that humanity is the child of cyclic destiny, she concludes with the following quotation from a Sage:

> THE PRESENT IS THE CHILD OF THE PAST; THE FUTURE, THE BEGOTTEN OF THE PRESENT. AND YET, O PRESENT MOMENT! KNOWEST THOU NOT THAT THOU HAST NO PARENT, NOR CANST THOU HAVE A CHILD; THAT THOU ART EVER BEGETTING BUT THYSELF? BEFORE THOU HAST EVEN BEGUN TO SAY "I AM THE

> PROGENY OF THE DEPARTED MOMENT, THE CHILD OF THE PAST," THOU HAST BECOME THAT PAST ITSELF. BEFORE THOU UTTEREST THE LAST SYLLABLE, BEHOLD! THOU ART NO MORE THE PRESENT BUT VERILY THAT FUTURE. THUS, ARE THE PAST, THE PRESENT, AND THE FUTURE, THE EVER-LIVING TRINITY IN ONE — THE MAHAMAYA OF THE ABSOLUTE IS." (*The Secret Doctrine,* II.446)

The above gives us the metaphysical key to solve our problem: Behind time, lies Eternity. Time belongs to the world of conditioned existence, the world of constant change. It begins at any given moment in reference to a particular event or a particular phenomenon. But behind that beginning Time which is infinite and measureless already was because it ever *is*. Thus, conditioned time, which can be measured, which begins and ends, arises out of Timelessness or Eternal Duration. And that is why the present, the past, and the future have validity only in this world of relativity. They cease to be valid when we transcend that which pertains to the world of changing phenomena. This is suggested in the mystic title given to Parabrahm, *Kālahaṃsa,* "the swan *in* and *out* of time."

Can man transcend the illusion of time? All mystics and sages answer in the affirmative. Meister Eckhart refers to the illusion of time as a hindrance which must be overcome if one is to hear the voice of the inner god. He says:

> Whoso will hear the Wisdom of the Father dwell deep and abide at home, and be at unity with himself. Three things hinder us from hearing the everlasting Word. The first is fleshliness, the second is distraction, the third is the illusion of time. If a man could get free of these, he would dwell in eternity, and in the spirit, and in solitude, and in the desert, and there would hear the everlasting Word.

"Accept the woes of birth," says *The Voice of the Silence,* and Lord Buddha taught as the first of the Four Noble Truths: "Sorrow Is." Have we accepted this central fact? Not merely passively, but with understanding? Rising above it will not be possible before intelligent acceptance. The first step in becoming, it has been rightly said, is Resignation. But such resignation must be a dynamic quality rooted in our inner faith, in our perception that the Reality is always present, here and now, and can be apprehended amidst the moving, ever-fluctuating stream of the temporal and the evanescent.

The establishing of an orderly and rhythmic pattern of life in harmony with Nature's laws, the observance of punctuality, the unfolding of skill in action — these have been declared by all Teachers of Life to be the means of realizing the presence of the Eternal and the Un-create within our own Soul-consciousness.

We cannot recall the past. We are unable to anticipate the future. But the present is ours, and while we cannot tell what Karma has in store for

us, we can always decide what happens to us, inside of ourselves, what our attitude should be, how we deal with whatever may come to us. When all is said and done it is our own response to life which counts and which transforms the world for us.

Dispassion coupled with wakeful attention will help us to live neither in the past, nor in the future, but in the Eternal Now. While we deal with each day to the best of our ability, while we discharge our duties with zest and integrity, accepting cheerfully the limitations of embodied existence, let us endeavour to apprehend the presence of the Divine.

The cry of the world is for Light, more Light. As we approach the Summer Solstice, let us determine to draw nearer to the Light within our own hearts that we may reflect its golden radiance in our daily lives, and thus help brighten the lives of our fellow men.

NAMRATĀ

OUR BUSINESS is to get them away from the eternal, and from the Present. With this in view, we sometimes tempt a human (say a widow or a scholar) to live in the Past. But this is of limited value, for they have some real knowledge of the Past and it has a determinate nature and, to that extent, resembles eternity. It is far better to make them live in the Future. Biological necessity makes all their passions point in that direction already, so that thought about the Future inflames hope and fear. Also, it is unknown to them, so that in making them think about it we make them think of unrealities. In a word, the Future is, of all things, the thing *least like* eternity. It is the most completely temporal part of time — for the Past is frozen and no longer flows, and the Present is all lit up with eternal rays.

—A senior to a junior devil in C. S. LEWIS: *The Screwtape Letters*

AT HOME WITH THE UNCONSCIOUS

FURTHER REFLECTIONS

[**Mr. Hugh I'A. Fausset's** wise and lucid essay on being "At Home With the Unconscious" appeared in our May issue. He has since favoured us with further reflections on this important subject, which carry the line of thought deeper still. And in the process Mr. Fausset has written as lovely a piece of prose as we have seen in a long time. Phrases such as these are memorable: "... the 'unconscious' ... embraces an underworld of unfathomable Life and an overworld of infinite Light"; "... we grow into union with That which makes us real"; "... a deeper insight which supersedes the embattled logic of the lower mind."—ED.]

How, then, are we to unite consciously with that reality which Simone Weil called "the unique source of all the good that can exist in this world"? It is present in the depths of our being, but to penetrate to these and to relate our minds to them is an immensely difficult task. For between us and them lies all the obscuring lumber which we have accumulated in the process of asserting or defending ourselves, of gratifying our senses or scoring mental victories in the competitive warfare of life. We have so consistently identified ourselves with these acquisitive activities that we are quite ignorant of what real consciousness is, of what, in short, it means to know with the whole of our being. We are largely automata, reacting mechanically to external stimuli or inward compulsions of mood, at the mercy of states of mind and feeling which take possession of us.

We cannot begin to change this condition until we learn to stand aside and observe what is happening from moment to moment in our minds as they are incessantly activated by the ego which is at once their master and their slave. It is only by thus attending from within our being to what is happening on the surface that we can begin to experience a centre of awareness in ourselves and an identity other than the ego, from which we can draw the strength and assurance ultimately to free the mind from its habitual bondage to what is unreal and transient. Thus consciousness and being can begin to unite and the ego's domination of both mind and heart is undermined.

There are certain proven means by which this necessary dissociation from the ego can be brought about and can become an habitual capacity as distinct from a happy accident of chance or mood. No amount of emotional impulse, even if we are temperamentally inclined to love, will effect this, unless we subdue the mind's involuntary activity. The soul within us cannot grow, by drawing upon its spiritual source, until we can ensure for it the degree of inner stillness which it needs. Admittedly any kind of concentration which reduces distraction can be appropriated by

the ego to further its own interests, as those who bait their systems of training for the higher life with assurances, also, of success in business are well aware. But in spiritual concentration peace of mind is only a condition of something more profound, of that state in which we are altogether released from selfish concerns and become collected, with all our psychic powers, around our deepest centre. We cannot discover or regain this centre until we cease to exploit the mind even in striving to control it. For only then can it become a window through which the light of consciousness can distinctively shine. Spiritual concentration, as distinct from every kind of merely mental exercise, consists in directing our attention lovingly towards this light in faith that sooner or later we may qualify to receive it according to our particular capacity, and to transmit it through the restored harmony of all our faculties.

Life continually offers us occasions for such unwilful and unattached concentration, whether the object be a person or a thing which invites our pure attention, the configuration of a landscape, or of a simple or complex pattern of sound, an idea or the train of thought which it quickens. It is more difficult to maintain a pure attention to the inner world of thought and feeling than to the outer world of fact and form because we have habitually identified ourselves so closely with what we think and feel that to be asked to observe this dispassionately seems like an affront upon ourselves and upon what we like to think is our happy, natural way of living. Yet it is only through such pure and persistent attention to what is happening within ourselves and to all those faulty reactions to outer circumstances that we can discover that we are essentially independent of the flux in which we are usually and far from happily immersed.

This conviction of being rooted in something which ensures our inner freedom from the natural necessity which outwardly governs our lives may, and indeed must, ultimately be deepened by a more interior exercise. This consists not only in watching the restless play of our thoughts and so starving them into quiescence, but in practising a total mental self-effacement, a state of attentive emptiness and nothingness. By this willing suspension of all the images and associations which infest our memory a void can open at a deeper level within us, which a consciousness, original instead of mechanical and repetitive, may fill. It is by virtue of this consciousness, and the power beyond ourselves to which it relates us, that we can withdraw our assent and so our energy from negative thoughts or impulses, ceasing to project them destructively on to other people or our environment or to derive a perverted pleasure from indulging them at our own expense.

This new, unbiased consciousness enlightens the mind and spiritualizes it by raising it to a higher dimension. But its transforming power should

not be confined to the mind alone. It should equally penetrate every level of our being, bringing each centre, physical, emotional, or mental, into harmony with the others. In our unregenerate state each of these centres or sub-centres has tended to disturb the proper functioning of another. In the self-conscious sexuality, for example, so crudely prevalent today, we see the degradation of a natural instinct by the mind which converts it into a morbid appetite, or the mind itself can be inflamed by feelings which disorder its rational faculty. Thus the true balance and economy of our being is upset, and each centre is misused.

But through practising objective awareness, or what the Buddha called "mindfulness," each level of our being and the centres which govern them are released from the distorting grasp of the ego. Our instincts regain their innate capacity to receive life and obey its inspired direction, so that it is free to flow rhythmically through us from its primordial depths. We recover our health as natural beings. But we are, also, aware of ourselves as spiritual beings who have learnt to be in conscious harmony with life by observing and disowning what is self-centred or blindly animal in our relation to it.

For the freedom to which we aspire and for which we labour depends upon our being in true communion with the two realms of primordial instinct and spiritual intelligence. What is loosely called the "unconscious" because it lies beyond the reach of a constricted mentality embraces an underworld of unfathomable Life and an overworld of infinite Light. Of neither of these can we ever exhaust the mystery or the meaning. But our task is to mediate between them. For the heart of man is the middle point in which the ascending Life and the descending Light meet and unite. Love is born of their union, and when each is truly fulfilled in the other, it is neither an intellectual love nor an emotional or sensual love, but an imaginative love, a love which, on whatever level it manifests, creates forms that express a fullness of understanding.

The human heart, alas, is as yet far from reconciling the powers of the infernal and supernal kingdoms in itself. Yet it cannot escape its vocation, which is to mediate between them and bring life to a full consciousness of itself. It can never do this so long as we exploit either the mind or the life instincts to gratify ourselves. But when the mind becomes still and is no longer invaded by negative impulses of pride or fear or desire, or enslaved by mechanical habits of thought, it is in a condition to receive and transmit the light of truth.

To experience this light and to live in and by it is the only way in which we can be true to ourselves and also comprehend the truth of others and of life itself, in all its bewildering diversity, as something which can never be contained within any particular form or any attempted definition.

Truth, whole and complete, as Karl Jaspers has written,

> is not available to us in life and time. Within time, truth is for ever under way, always in motion and not final even in its most marvellous crystallizations.

But although we can never possess any complete and final truth, our acknowledgement of all that we cannot know enables the light of truth to shine perpetually in and through us. This is to live, in Jaspers's words, "the meaning of truth in all the ways of being truthful" and so to be "involved in ever deepening communication." Such, he declares,

> is the idea of a great and noble life: to endure ambiguity in the movement of truth and to make life shine through it: to stand fast in uncertainty: to be capable of unlimited love and hope.

Thus it is that true faith and true knowledge cannot flower within us so long as we cling to the protection of a prescribed belief or of some intellectual system. Thought is no more than a primary element in consciousness and the more purely conscious we are, the less we are aware of thinking as a separate activity. To be humble in mind is to acknowledge what exceeds our conscious capacity both in the instinctive depths and the spiritual heights of our being. Such fidelity to the transcendent puts us into right relationship with every relative manifestation of life, which we are no longer tempted to idolize, but which we reverence for the reality it exists to reveal.

This is the relationship which we seek to establish by the exercise of contemplation in all its various forms. Cerebration stultifies such a relationship as it does the inherent communion of the spiritual and the physical worlds. It raises a mental barrier between them which only thinking with the heart, which is thinking on a higher level of the mind, can dissolve. Such thinking is contemplative and by it we grow into union with That which makes us real. The more it enriches us, the clearer it is that the quality of our knowledge depends upon the quality of our being. As a man is, so will he know.

Yet most people still suppose that truth can be acquired, like some commodity, in the markets of the world, from libraries or laboratories or encyclopaedias, when all the time we contain it within ourselves and it is, in the last resort, a Self-finding. The deeper and subtler and simpler this discovery is, the greater is our capacity to find truth in the world about us. For in others we can only see what originates in ourselves, however diverse its expression. Hence the blindness of people to each other and the avidity with which they seize upon inessentials and gloat over them. Because they cannot live imaginatively in themselves, they cannot enter into the being of others even when they profess to love them. To live imaginatively requires, in our outgoing activities no less than in times of quiet

and withdrawal, the intensive practice of the art of contemplation, by which mental assertion and unrest are eventually reduced sufficiently to allow a real consciousness to emerge from the hidden depths and heights within us. We shall begin to know truth by living and being lived by it.

This truth which releases us from the conflicts and complications in which we were previously entangled breaks like light into a previously shuttered room. It only gives us new eyes in the sense that it enables us to see through our eyes and all our other faculties from a true centre of vision, in which all outward looking is an expression of insight. In our previous attempts to pin truth down by intellectual definition or to seize it by some sensational assault upon the body of life we were never really conscious of being the truth which we dissected or violated, but only of the painful separation from it which we strove to overleap or argue away. But even in moments of intellectual triumph or emotional ecstasy the separation remained, and the return to normality only deepened our sense of it and of the anguish in which self-love is rooted, an anguish which haunts our subconscious as dissatisfaction with ourselves and with the world which hems us in.

But the centre in which we blessedly see, whenever we look, the oneness of life, because we are consciously at one with its creative principle and so wholly attentive to what life offers us in the moment, is not subject to the swing of the pendulum of gain and loss or of elation and depression. The divided self is at the mercy of the tidal rhythm of life. In our new awareness we do not and cannot deny this rhythm. But we observe it from a neutral centre in ourselves, the indefinable midway point between the opposite extremes to which the pendulum swings. Resting in this centre we cease to be self-attached, since we are conscious of belonging to and sharing in the whole movement of intelligent and sentient life, of the cosmos itself and of the mysterious godhead which inspires and informs it.

Thus to be and to belong is only possible when we have freed ourselves from the closed-in logic of the ego which divides experience into mutually exclusive opposites, so that hate is the implacable enemy of love, as is death of life. This logic is true to life when it is lived for itself. But it is seen to be unreal by those who have begun to experience life as an expression of something greater than itself. For we cannot live imaginatively without realizing that the opposites complement each other and have their roots, even as we and our supposed enemy do, in a principle which reconciles them. By virtue of a deeper insight which supersedes the embattled logic of the lower mind we can consent to the play of the opposites, allowing each to balance the other and to create together a reality, rich and rounded, which, in conflict or separation, neither could attain. Thus love, instinct with understanding, can take to itself all that is destructive in

hate, while hate, redeemed by love, can endue its redeemer with the power and passion of life.

Our brain will deny the possibility of this and even denounce our efforts to realize it as a dangerous and confusing sentimentality, so long as we allow it to impose its cramp upon the flexible and free play of our faculties. But contemplation can dethrone this arrogant upstart by teaching it to submit to a higher reason than mental logic, a reason which draws equably upon all the resources of our being. The new consciousness which is born in us through this re-ordering of our faculties from a true centre is not determined either by intellect or instinct, though it contains both within it and uses them as means and instruments of understanding. Thus through instinct we participate in the life-experience which underlies the separate self-hood and precedes its emergence from a primitive group-mind. And through our intelligence we receive the metaphysical light which descends into us from a level to which the earth-bound and lop-sided ego can never attain despite all its clever contortions.

For this light, being the light of universal truth, defeats the opaque self-consciousness which tries to appropriate it to its own uses and is always present in us, little as we may apprehend or comprehend it. It is "the Word" which "was in the beginning," which everlastingly is, and which creation eternally affirms in time.

HUGH I'A. FAUSSET

PREDICTION

When Age shall take its final lien,
with blind assault on heart and brain,
and make all fortune nothing seem
and new achievement but a dream;
if then one's spirit trustful be,
his being grounded in firm hope,
in sooth he'll take Life's stage again
with lissom foot and eyes agleam.

WILLIAM EWART WALKER

THE STAGES OF THE PATH IN BUDDHISM

[THIS is the third and concluding part of **Bhadanta Bhikshu Sangharakshita's** study of the Path. It takes the student through the culminating experiences of the attainment of Perfect Wisdom and Compassion.—ED.]

III

(viii) *Yathābhūtañāṇadassana* (Skt., *-jñānadarśana*), "Knowledge and Vision of Things As They Are" or "According to Reality." What needs above all to be emphasized in connection with this *nidāna,* with the arising of which we enter on the Transcendental Path, is the fact of its being essentially an experience. The preceding *nidānas* were, of course, also experiences, in their case experiences, in varying degrees, of psychic wholeness; but the Knowledge and Vision now attained differs from them in being also an experience of the ultimate meaning of things. As the terminal part of the compound suggests, far from resembling knowledge in the ordinary sense this experience is, rather, analogous to physical sight. The same comparison is implied in the word *vipaśyana* (Pali, *vipassanā*) or "insight," which, in its more restricted sense, may be regarded as synonymous with the present *nidāna.* Both terms are moreover related in meaning to *prajñā* (Pali, *paññā*) or "wisdom"; the difference being — though usage is by no means rigid — that whereas they stand for the first intermittent flashings of insight *prajñā* represents its steady beam-like radiation: *bodhi* or *sambodhi* is the same faculty when it has succeeded in saturating the entire psychic contents and organizing them around itself in a harmonious system.

Apart from its intrinsic importance, the fact that *yathābhūtañāṇadassana* stands for a transcendental experience has been emphasized because the term itself and those which are approximately synonymous with it have been subject to so long a process of scholastic elaboration that it might otherwise be overlooked. Just as there is the danger of *samādhi* being confused with the practice of concentration-exercises, so this *nidāna* might be identified with an understanding of the complex conceptual formulations of it which have been worked out over the centuries from Katyayana to Vasubandhu, and from Buddhaghosa and Anuruddha to Ledi Sayadaw. This does not, however, constitute an objection to such elaboration, which as a means of giving the widest intellectual expression to the transcendental content of the experience is on its own level a quite legitimate activity. Though a rare orchid cannot really be valued in terms of money, the fact that a florist prices it at so many pounds sterling may stimulate the insensitive into a vague awareness of its beauty.

Historically perhaps the earliest, and "philosophically" the most important, is that formulation according to which *vipaśyanā* or *prajñā*—they are hardly differentiated at this stage—consists in seeing the true nature of all conditioned things, that is, in seeing them as characterized by impermanence, pain, insubstantiality, and ugliness. Inasmuch as, according to the explicit teaching of the great Mahāyāna schools, the conditioned in its depth is non-different from the Unconditioned, insight into the one becomes eventually insight into the other. The fact of this ultimate non-duality finds expression in the correspondence which all schools of Buddhism, both Hinayāna and Mahāyāna, acknowledge to exist between the three characteristics (or first three perversities) and the three *vimokṣas* (Pali, *vimokkhas*). The latter represent different approaches to, or dimensions of, *Nirvāṇa,* access to any one of them being obtainable through the cultivation of insight into the corresponding characteristic.

As already insisted, the present *nidāna* is of crucial importance in the series as it represents the point of transition from the mundane to the transcendental order of existence. One who reaches this stage, for whom through insight into the three characteristics there arises Knowledge and Vision into Things As They Are, ceases to be a *pṛthagjana* (Pali, *puthujana*), or ordinary man, and becomes one of the Elect, an *ārya* (Pali, *ariya*). Insight being of varying degrees of profundity, the Elect do not all belong to one grade of attainment but make up a spiritual, or rather a transcendental, hierarchy. This hierarchy constitutes the *Arya Sangha.* At the bottom rung of the great ladder stands the *śrotāpanna* (Pali, *sotāpanna*) or Stream-Winner, who, as his designation suggests, having escaped from the vortex of the *Saṁsāra,* joyously abandons himself to the irresistible sweep of the mighty current that will infallibly bear him one day to the infinite ocean of *Nirvāṇa.* From the point of view from which the two are seen as a duality, the nearer one approaches *Nirvāṇa* the farther behind one leaves the *Saṁsāra.* Thus in causal association with *yathābhūtañāṇadassana* arises *Nibbidā.*

(ix) *Nibbidā* (Skt., *nirvid, nirveda*) or disgust. As this *nidāna,* like the four other members of the transcendental series, remains associated with the state of perfect psychic wholeness termed *samādhi,* it would be a mistake to regard it as being merely a movement of recoil or withdrawal from the imperfections of the world in the ordinary psychological sense such as, in fact, its translation by such words as "disgust," "aversion," and "repulsion" tends to suggest. The latter type of reaction is, of course, a common enough phenomenon in both worldly and religious life, and in the latter sphere may sometimes play a quite legitimate preliminary role; but it must never be confused with *nibbidā,* which it resembles only analogically. Disgust and aversion are generally rooted in unhealthy mental at-

titudes. *Nibbidā,* however, springs from an insight which, though based on healthy mental factors, is itself neither healthy nor unhealthy, but transcendental. The way in which insight into the three characteristics of conditioned things results in a "serene withdrawal" from them as we might paraphrase the term — though in ordinary parlance serenity excludes the idea of speed — is the main point of Buddhaghosa's apt illustration of the relation between these two experiences.

> A man thought to catch a fish, it seems, so he took a fishing net and cast it in the water. He put his hand into the mouth of the net under the water and seized a snake by the neck. He was glad, thinking "I have caught a fish." In the belief that he had caught a big fish, he lifted it up to see. When he had seen three marks [on its head] he perceived that it was a snake, and he was terrified. He saw danger, felt revulsion for what he had seen, and desired to be delivered from it. Contriving a means of deliverance, he unwrapped [the coils from] his arm, and when he had weakened the snake by swinging it two or three times round his head, he flung it away, crying "Go, foul snake."[12]

Quite apart from the fact that three more *nidānas* remain to be developed, withdrawal is far from being the last word even at this stage. Though the fact was made fully explicit only by the Mahāyāna, inasmuch as *Sambodhi* is not in the ultimate sense a personal acquisition, however much the structure of language may compel us to speak of it as such, concern for the temporal and spiritual welfare of others cannot be entirely excluded at any stage of the Path. Withdrawal must therefore be conjoined with Compassion (*Karuṇā*). In the beautiful words of Tsongkhapa:

> But since that withdrawal, too, unless controlled
> By a pure "mind-generation," does not become the cause
> Of unsurpassed Enlightenment's consummate felicity,
> Intelligent ones should generate the excellent Bodhi-mind.[13]

This *bodhicitta* or Will to Supreme Enlightenment not for one's own sake only but for the benefit of all sentient beings arises out of the conjunction of the present movement of serene withdrawal from the conditioned, viewed as impermanent, painful, and insubstantial, with the paradoxical feeling of compassion for sentient beings who, from the previous stage onwards, have been recognized as in reality no-beings. According to a popular Far Eastern exegesis the Buddha is called Tathāgata because He "thus goes" (*tathā-gata*) out of the world through Wisdom and "thus comes" (*tathā-āgata*) back into it through Compassion. *Nibbidā,* therefore,

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[12] *The Path of Purification* (*Visuddhimagga*). Translated by Bhikkhu Nanamoli (Colombo. 1956), p. 761.

[13] *Lam Gyi Gtso Bo Rnan Gsum Gyi* (The Three Chief Paths [to Enlightenment]), Verse 6.

at its own level of attainment, is to be confused no more with spiritual individualism and escapism than with a mere psychological reaction. This clarification will help us avoid an analogous misunderstanding of the next *nidāna,* to which attention must now be directed. In causal association with *Nibbidā* arises *Virāga.*

(x) *Virāga* (Skt., *vairāgya*) or "dispassion." Having recognized the true nature of conditioned things and finally "withdrawn" from them the mind has now reached a stage where they are no more able to disturb or move it than the soft clouds nestling on the lower slopes of the Himalayas have power to shake to its foundations the loftiest peak. This is the mental state of unruffled tranquillity which Buddhist art strives to depict in the vision of the majestically calm figure of the Buddha seated, with eyes half closed, beneath the Bodhi-tree, while Māra's three daughters exhibit their charms, and the demon armies brandish their weapons, in vain. It is the attainment hymned in the eleventh verse of the *Mangala Sutta* as the culmination of all temporal and spiritual weal:

> He whose mind does not shake
> When touched by the eight worldly conditions,
> Being sorrowless, stainless, secure—
> This is the greatest blessing.

Despite the poverty of our vocabulary, which forces us to apply analogically to transcendental realizations terms derived from mundane experiences, the exalted state here described is much more than an ethical state of impassibility, like the Stoic *apatheia,* or a merely psychological condition of equanimity. To an even greater extent than its predecessors *virāga* is essentially the consequence of a profound "metaphysical" cognition. This cognition, penetrating from the emptiness of the conditioned to the emptiness of the Unconditioned, comes to rest in the realization that all *dharmas* whatsoever, conditioned and unconditioned, are equally *śūnyatā* and that they are, therefore, in respect of their emptiness, identical. At the level of Buddhahood this type of realization is known as *samatā-jñāna,* the wisdom of sameness or equality, and is symbolized by the Buddha Amitābha. The conditioned having been seen as in reality unconditionally identical with the Unconditioned there can be no question of any real movement from one to the other. It is the absence of movement in this sense, and for this reason, that constitutes *virāga.* In causal association with *virāga* there arises, as the penultimate stage of the Path, *Vimutti.*

(xi) *Vimutti* (Skt., *vimukti*) or liberation. This is often popularly interpreted in a dualistic sense simply as liberation from the *Saṁsāra,* and on its own level the interpretation is a perfectly valid one. But the fact is that in order to be truly free one has to escape not only from bondage but

from liberation, not only from the *Saṁsāra* into *Nirvāṇa* but from *Nirvāṇa* back "into" the *Saṁsāra*. If one gets, as it were, "stuck" in *Nirvāṇa* conceived as a totally distinct entity from the *Saṁsāra,* one is, indeed, in a sense free, but it is not the ultimate and absolute Freedom, for in another sense one has only become subject to a still more subtle bondage. One can never be really free so long as ideas, even the most highly refined and spiritualized, are treated as corresponding to ultimately real objects instead of as operative concepts.

Reference to the four degrees, or four successively more comprehensive dimensions, of *śūnyatā,* may help make the point clearer.

1. *Saṁskṛta-śūnyatā* or Emptiness of the Conditioned. Here one recognizes that, being devoid of happiness, stability, and true being, conditioned things are incapable of yielding any genuine or lasting satisfaction.

2. *Asaṁskṛta-śūnyatā* or Emptiness of the Unconditioned. The Unconditioned is seen as not only devoid of pain and the other characteristics of the conditioned but as being on the contrary a blissful, unchanging, and sovereign entity.

These two degrees are represented by the Hinayana schools.

3. *Mahā-śūnyatā* or Great Emptiness. At this stage the concept of emptiness is recognized as devoid of ultimate significance. In reality there is no difference between the conditioned and the Unconditioned, an ordinary man and a Buddha. Consequently there is in the ultimate sense neither abandonment of *Saṁsāra* nor attainment of *Nirvāṇa.* All concepts, even the most sacred, are merely words designating no separate real entities and possessing, therefore, no absolute significance. This degree corresponds to the general standpoint of the Mahāyāna, as exemplified in particular by the *Prajñāpāramitā* or "Perfection of Wisdom" literature.

4. *Śūnyatā-śūnyatā* or "Emptiness of Emptiness." Here the concept of emptiness is itself rejected. As Vimalakīrti meant to convey, when he answered Mañjuśrī's question with a "thunderous silence," in the ultimate sense nothing can be said. This degree is represented by the Vajrayāna, which instead of trying to elaborate a systematic conceptual formulation of this degree concentrates all its energies on the task of actually realizing it in the present life.

Vimutti corresponds to the third of the four degrees, Great Emptiness. Having transcended the relatively true, yet not absolutely false, distinction between *Saṁsāra* and *Nirvāṇa,* it moves about as freely in the one as in the other. Hence this is also the stage of Absolute Compassion which, from the standpoint of the conditioned, appears to "break through" from the Unconditioned in the form of the beneficent activity of Buddhas and Bodhisattvas innumerable. However, the ultimate stage of the Path, though now in sight, has still not been reached. The pilgrim must press

on to "the endless end." In causal association with *Vimutti* arises *Āsavakkhayañāṇa.*

(xii) *Āsavakkhayañāṇa* (Skt., *āsravakṣayajñāna*) or Knowledge of the Destruction of the Biases — towards sensuous desire (*kāmāsava*), desire for continued existence (*bhavāsava*), and spiritual ignorance (*avijjāsava*). Despite the negative form of the first part of the compound it is far from representing a stage of unrelieved annihilation: the emphasis is on the *knowledge* (*ñaṇa*) of the destruction of the *āsavas*. The correctness of this interpretation is sufficiently borne out by the number of times which, in what appear to be very early records, the Buddha's own attainment of *Sambodhi* is spoken of in just these terms. Corresponding as it does to the fourth degree of *śūnyatā* in the absolute sense nothing can be said about it.

BHIKSHU SANGHARAKSHITA

So LONG AS a man seeks his best as *his*, and for his own sake, he will never find it. For so long as he does this, he seeks himself, and imagines that he is himself the Best; and seeing that he is not the Best, he seeks not the Best, so long as he seeks himself. But whosoever seeks, loves, and pursues the Good for the sake of the Good and for nothing but the love of the Good, he will find it, for he seeks it aright. And they who seek it otherwise, err.

—*Theologica Germanica*

KEATS AND SHAKESPEARE

[**Miss Dorothy Hewlett** is a distinguished writer, novelist, and playwright, and is known especially for her studies of the Romantic Movement and her authoritative work on Keats. We are happy to print below her contribution to what might be called our Shakespeare quatercentenary series, a moving study of the assimilation of Shakespeare by the most Shakespearean poet in English since Shakespeare.—Ed.]

Matthew Arnold, referring to Keats's own statement, "I think I shall be among the English poets after my death," added, "He is; he is with Shakespeare."

Here Arnold was not claiming that Keats was on a level with the greatest of poets (he died too young for us to more than guess at his final achievement) but comparing the poets for a quality of texture common to both. "No one else," wrote Arnold, "save Shakespeare, has in expression quite the fascinating felicity of Keats, his perfection of loveliness." Elsewhere he speaks of his "power of natural magic," that power, that potent spell which all lovers of the poet must feel.

Keats himself was conscious of an affinity. On 10 May 1817 he wrote to the painter, Benjamin Haydon, who was almost as devoted to Shakespeare as Keats himself:

> I remember your saying that you had notions of a good Genius presiding over you. I have of late had the same thought — for things which I do half at Random are afterwards confirmed by my judgement in a dozen features of Propriety — Is it too daring to Fancy Shakespeare this Presider?

He had Shakespeare's works constantly by him and read in them steadily. "I am very near Agreeing with Hazlitt," he added to Haydon, "that Shakespeare is enough for us."

The three Keats brothers, that closely knit group so soon to be broken up by death and separation, may have possessed a family Shakespeare in which they read constantly: perhaps it was for his own personal use that Keats bought a six-volume edition, of handy pocket size, before going off alone to the Isle of Wight. Soon after his arrival at Southampton, and after an all-night coach journey, he wrote to George and Tom: "I felt rather lonely this Morning at breakfast, so I went and unbox'd a Shakespeare — 'Here's my Comfort.' "

It will be noted that the above quotation is from *The Tempest*, the first play given in the first volume, and it was probably this volume which Keats unpacked. Dr. Caroline Spurgeon, who carefully examined and analysed these volumes in America,[1] points out that the five letters we

[1] See *Keats's Shakespeare*. By Caroline F. E. Spurgeon. (Oxford University Press. 1928).

have, written during the next two months, are "saturated in Shakespearian thought" and that of the fifteen allusions or quotations in these letters, six are to *The Tempest,* which is freely marked and clearly much read. She finds in the poem Keats was working upon then, his "Endymion," many echoes of *The Tempest,* the most striking perhaps being from Prospero's famous speech:

> . . . we are such stuff
> As dreams are made of, and our little life
> Is rounded with a sleep.

(It should be noted here that in this edition "of" is given instead of the now accepted "on.") Against this passage she sets this from "Endymion," Book I:

> The Morphean fount
> Of that fine element that visions, dreams,
> And fitful whims of sleep are made of.

In that same year, 1817, Keats acquired also an 1808 reprint of the folio of 1623, now one of the chief treasures of Keats House, Hampstead. This also is heavily marked and on the margins he has written a number of notes. *King Lear,* a play much underlined and side-scored, has at the end of Act I, Sc. i, where Goneril and Regan are discussing their father, this note in Keats's writing; a note Dr. Spurgeon rightly calls "a short prose poem":

> How finely is the brief of Lear's character sketched in this conference — from this point does Shakespeare spur him out to the mighty grapple — "the seeded pride that hath to this maturity blowne up" Shakespeare doth scatter abroad on the winds of Passion, where the germs take buoyant root in stormy Air, suck lightning sap, and become voiced dragons — self-will and wrath are taken at the rebound by his giant hand and mounted to the Clouds — there to remain and thunder evermore.

Admiration for this play, his intense absorption in it, seemed to Keats in January 1818 to demand a ceremonial approach: "I sat down yesterday," he wrote his brothers, "to read *King Lear* once again the thing appeared to demand the prologue of a Sonnet, I wrote it, and began to read." This sonnet "On sitting down to read *King Lear* once again" he wrote out in his folio on a blank space facing the opening of the tragedy; a sonnet which, Dr. Spurgeon comments, "gives us a strange and vivid glimpse of what the reading of Shakespeare meant to Keats, especially the great tragedies; it was so intense and passionate an experience of the spirit."

The year darkened for Keats: by October 1818 George had gone off to America and Tom, the brother who understood him best, lay dying.

On a Sunday evening, 4 October, Keats was again reading *King Lear* as he sat by the suffering boy. Taking up his pen, he marked the words "poore Tom," adding the date.

In this, and in other plays, Keats occasionally marks what he called the "bye-writing," lines not necessarily poetic which carry on the action. He himself, if life had been spared him, hoped to write "a few fine plays" — indeed, he regarded his poems only as a "gradus ad Parnassum," a training to that end.

Apart from his passionate concentration on Shakespeare, Keats's critical mind, always acute, was at work on the text as he read and more than once he suggests an emendation. The most valuable perhaps is of a debated line in *The Tempest* (I, ii. 100). The folio gives:

> Like one
> Who hauing unto truth, by telling of it,
> Made such a synner of his memorie
> To credit his owne lie. . . .

Keats emends "Who hauing unto truth" into "Who loving an untruth," which makes sense of the passage.

Keats also possessed a treasured copy of the Poems given by his friend John Hamilton Reynolds, himself a lover of Shakespeare. "I have never found," he wrote to Reynolds, "so many beauties in the Sonnets — they seem to be full of fine things said unintentionally — in the intensity of working out conceits." And now Keats gives us a different angle of appreciation, that of an ardent lover, and close observer, of nature, adding,

> [Shakespeare] has left nothing to say about nothing or anything: for look at Snails — you know what he says about Snails, you know where he talks about "cockled Snails" — well, in one of these sonnets, he says — the chap slips into — no! I lie! this is in the Venus and Adonis: the Simile brought it to my Mind.

He then quotes "Venus and Adonis," verse 173:

> Or, as the snails, whose tender horns being hit,
> Shrinks backward in his shelly cave with pain,
> And there all smother'd up in shade doth sit,
> Long after fearing to creep forth again;
> So, at his bloody view, her eyes are fled
> Into the deep dark cabins of her head.

It was in this copy of the Poems that Keats wrote out, on the blank leaf facing the heading of "A Lover's Complaint," that beautiful and moving sonnet inspired by his love for Fanny Brawne, "Bright star, would I were stedfast as thou art." This was on the evening of his last day on

English soil before that tragic journey to Rome and death. It is almost certainly the last piece of poetic writing in his hand — though of course it had been composed in 1819, some think in February of that year, and others, myself included, in July when he was lodging by the sea in the Isle of Wight.

Apart from his passionate love for Shakespeare as a poet Keats was interested in the man (early we find him speculating on Shakespeare's Christianity and weighing evidence in the plays). "It would be a great delight," he wrote his brother George, "to know in what position Shakespeare sat when he began 'To be or not to be.' " He identified Shakespeare with Hamlet, commenting to Sarah Jeffrey, his young Teignmouth friend:

> The middle age of Shakespeare was all clouded over; his days were not more happy than Hamlet's who is perhaps more like Shakespeare himself in his common every day Life than any other of his Characters.

As he lay ill at Wentworth Place, with Fanny Brawne next door but not allowed to visit him, he tried to console himself with daily letters, commenting: "What would Rousseau have said at seeing our little correspondence! What would his Ladies have said I don't care much — I would sooner have Shakespeare's opinion about the matter."

It seems fitting to end with one of Keats's most memorable dictums:

A Man's life of any worth is a continual allegory — and very few eyes can see the Mystery of his life — a life like the scriptures, figurative . . . Lord Byron cuts a figure — but he is not figurative — Shakespeare led a life of Allegory: his works are a comment on it.

DOROTHY HEWLETT

ON the next page appears a facsimile of the Sonnet referred to on p. 258 which Keats wrote in his own hand in a blank space facing the opening of *King Lear*. The word FINIS was printed on the page and refers to the end of *Hamlet* on the previous page.

We publish the facsimile by the courteous permission of the Hampstead Borough Council, London.—ED.

ON SITTING DOWN TO READ "KING LEAR" ONCE AGAIN

O Golden-tongued Romance, with serene Lute!
Fair plumed Syren, Queen of far-away!
Leave melodizing on this wintry day
Shut up thine olden Pages, and be mute.

Adieu! for, once again, the fierce dispute,
Betwixt Damnation and impassioned clay
Must I burn through; once again humbly assay
The bitter-sweet of this Shakesperean fruit.

Chief Poet! and ye Clouds of Albion,
Begetters of our deep eternal theme!
When through the old oak forest I am gone,
Let me not wander in a barren dream:
But, when I am consumed in the fire,
Give me new Phœnix wings to fly at my desire.

FINIS.

On sitting down to read King Lear once again.

O Golden-tongued Romance, with serene lute!
Fair plumed Syren, Queen of far-away!
Leave melodizing on this wintry day
Shut up thine olden Pages and be mute.
Adieu! for, once again, the fierce dispute,
Betwixt Damnation and impassion'd clay
Must I burn through; once more humbly assay
The bitter-sweet of this Shakesperean fruit.

Chief Poet! and ye Clouds of Albion,
Begetters of ~~this~~ our deep eternal theme!
When through the old oak forest I am gone,
Let me not wander in a barren dream:
But, when I am consumed in the fire,
Give me new Phœnix wings to fly at my desire.

Jan^y. 22. 1818.

LANGUAGE AND ITS STUDY

[**Dr. H. G. Narahari, M.A., M.Litt., Ph.D.,** is well known to our readers by his scholarly articles. In this article he surveys the stages of the growth of the science of language, Linguistics. He draws our attention especially to the part played in that growth by the discovery of the grammar of the Sanskrit language.—ED.]

OF LANGUAGE, which is perhaps man's most prized possession, there can hardly have been a time when no study was made. Man has always learnt languages, and from learning language to studying it can be no long step. Therefore it is that every civilization has some reference to the origin of speech, be it in its sacred literature or traditional folklore. According to the Book of Genesis[1] in the Old Testament it is Adam that named "every beast of the field and every fowl of the air." And the story of the Tower of Babel[2] would have us understand that it was the Lord God that confounded and scattered the one language prevalent on earth so that men might not understand one another's speech. In India the well-known writer on Poetics, Dandin (seventh century A.D.), speaks of Sanskrit as the Divine Tongue (*Daivī Vāk*). And similarly Arabic, Hebrew, and Zulu are divine languages to those who speak them.

Among the makers of Western civilization the early Greeks, who strove to understand existence in all its aspects, were naturally led on to philosophize about language. Plato (425-348 B.C.) seems to have believed, as can be gleaned from his dialogue *Cratylus*,[3] that language arose by "a natural process," while his distinguished pupil Aristotle (384-322 B.C.) would have it that language was arrived at by convention or arrangement.[4] Other dialogues of Plato like the *Sophist* and the *Theaetetus* do speak of the relationship between thought and speech.[5] And it is to the analytical acumen of Aristotle that we owe the "parts of speech" so familiar to us through our modern grammars. Later writers even proceeded to a description of language after a careful study of their ancient literature. Among these may be mentioned[6] Aristarchus, to whom we owe an important analysis of the language of the Homeric poems. Appolonios Dyskolos, who wrote on Greek syntax, and Dionysios Thrax, author of the "first formal grammar" of Greek, are among other writers on grammar in this Alexandrian Age of literature (*c.* 300-150 B.C.). The Romans took over from the Greeks in the usual tradition, and the result was a number of Latin grammars like Varro's *De Lingua Latina*, Quintilian's *Institutio Oratoria*, the

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[1] II. 19 ff. [2] XI. 1–19

[3] Trans. by JOWETT (Oxford. Third ed., 1892), I. 332 ff.

[4] JOHN T. WATERMAN: *Perspectives in Linguistics* (Chicago. 1963), pp. 6 ff.

[5] I. J. S. TARAPOREWALA: *Elements of the Science of Language* (Calcutta. 1951), pp. 439 ff.

[6] BLOOMFIELD: *Language* (New York. 1933), p. 5; WATERMAN: *op. cit.*, pp. 8 ff.

Ars Minor of Donatus and the *maior* and *minor* of Priscian, produced during the period 116 B.C. to A.D. 560.

But the verdict of neither the Greeks nor the Romans regarding either the origin of words or the relationship of languages can be deemed authoritative.[7] For these grammarians had not the material to compare languages and acquire thereafter clear ideas on their relationship. Though the Romans studied Greek assiduously, the Greeks cared for no language other than their own. Only as very rare exceptions come people like King Mithridates the Great of Pontus, who is believed to have known twenty-five languages; but even their knowledge was confined only to themselves owing to the conditions prevalent in those times.

Records are also available[8] of ancient experiments, though perhaps crude and unscientific, to find out the oldest human language. We have it on the authority of Herodotus (fifth century B.C.) that the Egyptian King Psammetichos caused two new-born infants to be interned till they began to speak. The first word they uttered, *bekos,* being found phonetically similar to the Phrygian word for "bread," the King decided that it is this ancient language of Asia Minor that the first man spoke. Centuries later a similar experiment seems to have convinced King James IV of Scotland (1488-1513 A.D.) that the infants "spak very guid Ebrew." That Hebrew was the oldest language was also the verdict[9] of a number of other scholars like Gesner, Megiser, and Scaliger who, in the second half of the sixteenth century, surveyed the languages known to them in as unscientific a manner. Others like Becanus, who believed that Dutch was the oldest language, sought to elevate their mother-tongue to this position. More broad-minded, but none the less amusing, is the verdict of Andreas Kemke that "in the Garden of Eden God spoke Swedish, Adam Danish and the serpent French." Prompted by the same tendency the Hindus of old believed that Sanskrit was the mother of all languages, while the Buddhists strove to raise Pāli to this status.

Real inquiry into the relationship of languages began[10] only in the eighteenth century, when the philosopher Leibnitz (1710) concluded that most of the languages spoken in Europe, Asia, and Egypt have a common origin. His work was followed by the surveys[11] of Pallas, Jenisch, Hickes, Adelung, and Vater. These surveys which involved immense labour in collection, "outlined a comprehensive programme for linguistic science." But

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[7] *Cf.* PEDERSEN : *Linguistic Science in the 19th Century* (Cambridge. 1931), p. 1 ff

[8] BLOOMFIELD : *op. cit.*, p. 4 ; WATERMAN : *op. cit.*, pp. 2,13.

[9] WATERMAN : *op. cit.*, pp. 12 ff. ; PEDERSEN : *op cit.*, pp. 8 ff. ; BLOOMFIELD : *op. cit.*, p. 9

[10] PEDERSEN : *op. cit.*, p. 9

[11] WHITNEY : *Language and the Study of Language* (London, 1867), p. 4 ; JESPERSEN : *Language* (London, 1925), pp. 29 ff, : BLOOMFIELD, *op. cit.*, pp. 7 ff. ; PEDERSEN, *op. cit.*, pp, 9 ff.

it was only in the nineteenth century that the butterfly of Linguistics, to use the metaphor of Pedersen,[12] "burst forth from its cocoon as the result of the growth it has experienced within its winter shelter."

The first to lay down[13] the principles of the modern Comparative Method was the Danish scholar, Rasmus Rask, who, in his *Undersögelse* (1814), emphasizes the need of noting the relationship between languages by examining their structure rather than by comparing words selected at random from each of them. But such studies became complete only after the discovery of Sanskrit by European scholars, who became acquainted[14] thereafter "with a highly developed linguistic science which had other points of departure and another evolution than the linguistic science of the Greeks." While the grammars familiar to them already did not "clearly set off the features of each language," the Hindu grammar pointed out the method of analyzing speech-forms.[15]

So far as India is concerned the science of linguistics has its roots in the speculations of the early Vedic seers who engaged themselves frequently in a variety of solemn sacrifices. The very text of the *Ṛgveda* seems to evince some interest in phonetic discussions; for it was necessary that each syllable of the hymn chanted in invocation had to be pronounced correctly and without any corruption of any kind. The discussion is continued in the *Brāhmaṇas* and *Āraṇyakas*. But it is only the *Śikṣas* and *Prātiśākhyas* that appear to be specially concerned with some of the fundamental problems of general phonetics. The importance of etymology too was recognized by early philologists like Yāska (*c.* 500 B.C.), but morphological and syntactical problems appear to have received attention a little later at the hands of Pāṇini (*c.* 450 B.C.) and his commentators. Phonetic and etymological studies also seem to have gathered momentum at this period as can be gathered from "numerous statements on phonetic matters" made by Pāṇini and Patañjali. By the time of Bhartṛhari (*c.* A.D. 600). the grammarian-philosopher, philosophy seems to have come to dominate the scene. And as time went on the difficult technique of Pāṇini's grammar also might have become understood less and less as is evidenced[17] by the profusion of his commentators.

Late in the eighteenth century the Western world "discovered" Sanskrit after the stirring speech of Sir William Jones before the Asiatic Society of Bengal at its third anniversary on 2 February 1786. In that speech Jones pointed out that Sanskrit resembles Greek and Latin so closely that all the three should have "sprung from some common source,

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[12] PEDERSEN, *op. cit.*, p. 12
[13] *Ibid*, pp. 248 ff.; WATERMAN; *op, cit.*, pp. 18 ff.
[14] PEDERSEN, *loc. cit.*
[15] BLOOMFIELD: *op, cit.*, p. 12.
[16] H G. NARAHARI: THE ARYAN PATH, February 1963, Vol, XXXIV, pp. 74 ff.
[17] W S. ALLEN: *Phonetics in Ancient India*, (London, 1953), pp. 1 ff.

which, perhaps, no longer exists. "It was generally[18] believed from this time that the real birth of the Science of Comparative Philology dates with the discovery and study of Sanskrit. Each time the European scholar was confronted by a "precise statement of Sanskrit grammar or a carefully analyzed lexical form" it was possible for him to recall a similar feature in the languages known to him. When the resemblance of Sanskrit with the Iranian and European languages was found to be close and "beyond the possibility of mere chance," the concept of the Indo-European family of languages, in which each member is a "divergent form of a single prehistoric language," which may be called Primitive Indo-European, came into vogue. But there were also scholars[19] who felt that "Sanskrit was not in itself enough to give to those who studied it the true insight into the essence of language and linguistic science." Any way the fact remains that, following Jones's declaration, the

> historical and comparative study of the Indo-European languages became one of the principal enterprises, and one of the most successful, of European science in the nineteenth century.

Among the great names[20] in this connection the place of honour[21] goes to Bopp, who studied Sanskrit in Paris with Chézy, the first French Sanskritist, and who, as the "first fruits of his studies," published in 1816 his *Conjugationssystem* comparing the inflectional endings of verbs in Sanskrit, Greek, Latin, Persian, and Germanic. Among the three names associated with the birth of Comparative Linguistics mention must next be made of Grimm, whose *Deutsche Grammatik* (1822) marks an important stage in the development of these studies as compared with the work of his predecessors, Rask and Bopp. It was the fortune of Grimm to achieve great fame as the inventor of the theory of Sound Shift (*lautverschiebung*), known as "Grimm's Law," though many of these transitions were noted[22] earlier by Rask in his Danish work. Among the early writers on Indo-European phonology is Pott, who wrote his *Etymologische Forschungen* between 1833 and 1836. The work was continued by Curtius, Schleicher, Fick, Ascoli, Thomsen, Verner, Saussure, Brugmann, and Delbrück. Schleicher is known[23] also to have classified languages into types (*Taxonomy*). So great was the influence he exerted in his time that Osthoff, Brugmann, Paul, and Delbrück, who, following Steinthal, believed in the importance of psychology for the student of languages, were dubbed[24]

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[18] SAYCE: *Introduction to the Science of Language*, I. 38; WHITNEY: *loc. cit.*

[19] JESPERSEN: *op. cit.*, pp. 33, 67.

[20] For an elaborate account see PEDERSEN: *op. cit.*, pp. 248 ff.; WATERMAN: *op. cit.*, pp. 18 ff.; JESPERSEN; *op. cit.*, pp. 36 ff.

[21] JESPERSEN: *Ibid.*, pp. 36, 47; PEDERSEN: *Ibid.*, p. 254.

[22] JESPERSEN: *op. cit.*, p. 43. [23] WATERMAN: *op. cit.*, p. 32.

[24] TARAPOREWALA: *op. cit.*, p. 461.

Young Grammarians (*Junggrammatiker*). By the end of the nineteenth century the methods of historico-comparative linguistics had been established, through the work of Paul, Hirt, and Meillet in particular. It was during this time that scholars like Caldwell, Beames, and Hoernle produced[25] their comparative grammars of modern Indian languages, Dravidian and Aryan.

It did not take long for all these accumulated data to become[26] the basis for a scientific examination of "the way in which languages change." Whitney and Paul are among the important writers on the methods of historical linguistics. There also ran, concurrently with this main stream, the "small but accelerating current" of descriptive study. Pāṇini came to be known to have described the standard dialect of Sanskrit known in his time, and his work became the model for similar studies. The well-known Western editor of Pāṇini, Böhtlingk, applied the Pāṇinian technique to the description of the structure of the Yakut language of Asiatic Russia. His example was followed by other scholars like Müller and Finck, who described other languages not related to the Indo-European family. Ferdinand de Saussure, often called the father of modern linguistics, provided the "theoretic foundation" to descriptive studies through the three courses of lectures which he delivered at the University of Geneva during the years 1906 and 1911. These were assembled by two of his students after his death and published under the name *Cours de Linguistique Générale* in 1915. Against the champions of the historical method like Paul,[27] who felt that "what is explained as an unhistorical and still scientific observation of language is at bottom nothing but one incompletely historical," Saussure maintained that this method did not "succeed in setting up the true science of linguistics," failing as it did "to seek out the nature of the object of study."[28] After a re-examination of "the theoretical background of methods used in comparative and historical reconstruction" Saussure could lay down[29] that "language is a self-contained system whose interdependent parts function and acquire value through their relationship to the whole." As language is now "a system of arbitrary vocal symbols by means of which a social group co-operates,"[30] a dialect is as important as a fully developed tongue with abundant literature. Modern linguistics has a very wide range, the bounds of which cut across the frontiers of allied disciplines like psychology, sociology, anthropology, and the mathematical

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[25] For details see S. M. KATRE : *Introduction to Modern Indian Linguistics* (Gauhati. 1961), pp. 18 ff.

[26] BLOOMFIELD : *op. cit.*, pp. 16 ff.

[27] *Principles of the History of Language*, Trs. by H. A. STRONG (London. 1888), pp. xlvi ff.

[28] *Course in General Linguistics*, Trs. by BASKIN, p. 3.

[29] *Ibid.*, p. 12

[30] BLOCH and TRAGER : *Outline of Linguistic Analysis* (Baltimore. 1942), p. 5.

theory of communication. Under the influence of the last of these, man is even "a talking animal," and language a "complex system of habits, involving five inter-related sub-systems,"[31] the grammatic, the phonologic, the morpho-phonemic, the semantic, and the phonetic.

More than fifty years ago Finck prescribed descriptive study as the necessary basis for the historical and, with the merging of the two streams, many principles, not apparent so far, are now clear.[32] Modern India inherited the historical method from Europe and the descriptive recently from America. There is ample work for any number of our young linguists for a long time to come.

H. G. NARAHARI

THE MAKERS OF LITERATURE are those who have seen and felt the miraculous interestingness of the universe. And the greatest makers of literature are those whose vision has been the widest, and whose feeling has been the most intense. Your own fragment of insight was accidental, and perhaps temporary. *Their* lives are one long ecstasy of denying that the world is a dull place. Is it nothing to you to learn to understand that the world is not a dull place? Is it nothing to you to be led out of the tunnel on to the hill-side, to have all your senses quickened, to be invigorated by the true savour of life, to feel your heart beating under the correct necktie of yours? These makers of literature render you their equals.

—ARNOLD BENNETT

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[31] C. F. HOCKETT, *Manual of Phonology* (Baltimore. 1955), pp. 3 ff.

[32] BLOOMFIELD: *op. cit.*, p. 19.

THE LAST WORD

[**Miss Odette Tchernine** is a poet, writer, and broadcaster who has contributed several interesting articles to our pages. Here she offers some reflections on the changes in the popular media of communication, and closes with the affirmation that for all the exciting inventions, the printed word has a peculiarly important place of its own.—Ed.]

Down the centuries communication and its methods were gradual processes, taking time to differ from one formula to the next. The propagation of news, views, discoveries, and creative thought always alters. The Bible could be advanced as a case in point; it was not written consecutively and by one mind. Its revelations were granted to several chosen minds, possibly planned so in infinite wisdom by the One Great Mind of which ours are fragmentary iotas.

In the immediately recent years the expansion and differences in our human channels of communication have undergone far wider changes in form and projection than ever before, and such changes have taken place within a shorter span of time.

At one time newspapers, journals, and books were the only means of distributing data, topical happenings, or information of day-to-day interest. Some of the material was substantial enough to qualify for appearing in the guise of books, and so become lasting references. This leisurely, slow-moving change of pattern also took place in works of pure imagination, like fiction, or records of adventure. None the less, in past days certain books allegedly dealing with romance or action stories were based on what was later revealed to be part truths. Daniel Defoe's *Robinson Crusoe* and *Moll Flanders* come to mind as examples of that category.

Delving further back, one finds another pattern, often a rumbustious and bawdy one. Many diligent scribes of recorded news were allowed far more latitude than present-day writers and diarists have. They propagated news, rumours, gossip, with uninhibited lack of restraint, and, as the saying goes, got away with murder, though of course in those days there was always the redress of the duel for the injured party if a quill-pusher went really too far with his stream of vitriol, whether in social paragraph or review of a rival's book or poetry. Some of the lampoons and broadsheets on national or popular personalities were often scurrilous in the extreme. Compared with the irresponsible satire and mud-slinging that used to be circulated in the early days of the so-called "Press," even the most daring and sensational newspaper columns, reports, or diaries of today are mild as milk and honey.

Some channels of communication have worsened even if they have widened. And yet they too have improved on the whole as concerns edi-

torial responsibility on what or what not to publish.

But one is led to wonder if so much choice of media is good, or whether it tends towards the temptation of taking short cuts.

Let us survey what I consider a few of the debatable trends first:

Information emerges not only from the regular, long-established editorial presses after the usual and recognized editorial processes, but for long a steady and substantial flow of news, data, advice, and literature has come from official sources such as the British Council, the Central Office of Information, and the Stationery Office, and from a host of semi-official sources.

The paper jungle has thickened appreciably, and it now appears that more civil estimates may be earmarked for distribution of still more data overseas. That may be necessary in view of new territories achieving independence and opening up extensively, though some of them have a long way to go and realize it quite objectively themselves. I cannot resist here quoting a rather amiable little true story that reached me recently. A keenly interesting and "emerging" African was having an interview with the Principal of a certain school for teaching the writing of good English. He was anxious to modernize and streamline magazine literature in his country, and said rather pathetically that though substantial offerings of printed data and "know-how" came to their headquarters for distribution, no one had sent them a blueprint on how to write romantic magazine stories! However, that is just a small human side-issue which one hopes will be solved for one apparently magazine-conscious national of the great continent.

Apart from the regular press and usual official sources supplying material all over the world — and by that is meant many other countries, and not only the United Kingdom — large industries, trades, and professions add their quota of printed eloquence. They too scatter stories of their image, their wares, and their activities to their home public and to the rest of the world. Never was so much paper laid on the desks of so many as in this age of wooing new trade and exchange of ideas.

Those are partly the conventional, long-established channels being expanded. There are new ones. Will these finally overtake and replace entirely the conventional media of the printed word and the pictorial news-poster exploited in regions that are partly illiterate? Experiments in new mediums of conveying information (and entertainment) have been thrusting forward for quite a long time now, and have succeeded in many directions. They are sound radio, the visual approach in pictorial education, and television.

This might be a downward progress, encouraging the mass-mind, and tempting powers of observation and selective judgement to laziness by the

simplification and shortening of news and facts. The movement and action seen on the TV screen can divert the viewer's interest from what the newscaster is saying — What happened to his hair-cut tonight? And how much better-looking he is than that other announcer last week. Oh, what did he say? We missed that!

Then on TV comes the regular fictionized so-called factual series, the thesis sometimes based on some classic work. Mass-produced minds had never assimilated the original work in its true and complete implication, and never will now. They have seen it "on the Telly." Nothing more is necessary. It was popularly cut, altered slightly, digested for them to its lowest common factor, and that was all right.

Another medium in operation for some time, and insidious, is the visual progress of a story in cartoon pictures. A true tale is re-told as a strip-serial, the incidents and situations presented in elementary dialogue balloons.

Those are some of the new and growing channels of communication, presenting the most debatable characteristics of the present trend — everything reduced to elementary terms so that reader, listener, or viewer is saved the mental fatigue of initiative in thinking individually.

Such tendencies, by reaction, lead to careless writing and sub-editing in certain colourful sections of the Press, an apparent distaste for checking facts and correct names, and in some cases disregard for dictionary or grammar, giving a curious impression when one meets some members of the new sub-intelligentsia that they are bored with it all, and are convinced that abysmal ignorance or its pretence makes them fashionably "with it."

The trends described are reflected in certain family mentalities. They contribute to an unexpressed but very obvious conforming to mediocrity and to the most elementary form of information and entertainment. Illogically enough, school-examination failures often cause genuine concern in the same families, though the cause for young inarticulate minds lies in the very trends just described because values are levelled down.

But there are always two sides to a coin.

Let us examine the better faces of the new channels of communication. They are interesting, challenging, and many of them are good. It is all a question of presenting that better side to the public, and especially the young public. Progressive choice of development and intelligent experiment or novelty stimulates, and can produce a grapevine of new ideas; expanding wave-lengths of thought and treatment for news, views, and knowledge.

Television can now take the viewer round the world, showing how other races live, work, and run their communities. Television at its best is an

asset to education and entertainment, and its documentaries and travel and zoological features bring knowledge to the home at a glance. Visual facts stay in both adult and youthful memory more vividly than a lecture in classroom or hall. But remember the necessary supplement — books or papers where the same material can be found again permanently for reference. Much science is discovered by the average person through television's medium, and new music, art, and discoveries are brought right up to the viewer.

Certain bold experimental features on television are often tried out in the United Kingdom. They have their value in testing public reaction though occasionally they cause uproar. This happens when satire on the famous and distinguished has come too near the bone. I am now referring to the last few days' happenings — "That Was the Week That Was." It may be smilingly bitter, often violent and cruel, and not polite in its quick-fire mimicry and dissection of those in the limelight, but at least its young and witty cast of fast-moving, would-be pioneers headed by Compère David Frost are alive. They flourish newspaper headlines before your eyes; they pounce on the chinks in the armour and prise them open still more, and if sometimes the baiters are too insultingly gay they have made their public sit up and keep track of what has been happening in news and nonsense. Such a new channel of off-beat communication is too much to keep up week after week, and by the time this is read, they will probably be thinking up some new idea, but they may have speeded up certain minds while shocking many.

A more sober distribution is achieved by photographs and coloured posters. Such media are generally employed for backward regions overseas, where the action picture opens the way for groups who help local authorities to reduce illiteracy. That work is often slow, especially in countries where several languages or dialects operate. Organizations assisting in this development generally learn some of the languages in preparation for their work. Films take the place of television in remote parts where the latter does not exist, and sound radio plays an important part too, together with the tape-recorder, an essential equipment of most educational missions these days.

To revert to the distribution of news to more knowledgeable communities: for quite a time now there has been a tendency in the United Kingdom to publish subscription magazines, weeklies, or quarterlies devoted to a special public and dealing with one particular theme of interest. This nearly always comes under the category of industrial, financial, or literary affairs. Such journals keep members of certain trades and professions up-to-date in latest developments, and in the activities of their top personalities, share movements, or property deals.

Distribution of important news is often contained in those publications that are seldom seen on bookstalls. They form valuable guides to the people concerned in the commodities or movements they represent. The state of markets in far-flung places can often be deduced by piecing together slight, seemingly unimportant items of news.

Of course it is television that is the great new channel of communication in the Western World, and its all-pervading influence has caused concern, though not alarm, among press-conscious people, especially to those in authority in the press world. It is useless to deny that advertising on the independent television programmes is a threat to advertising revenue on which the press depends widely, though the competition in Great Britain is not so serious as at times it seems to have become in the United States of America.

And yet a very salutary truth was proved while this article was being written. A printers' strike was in progress in New York, depriving that city of its newspapers for fifty-odd days, though by the time this is published it will be over. Never was the saying "It's an ill wind that blows nobody any good" more apt than to that strike, for during the no-papers phase in New York City business slumped heavily. Sales in stores took a dive; attendances in restaurants, dances, and the theatres dropped to mere trickles; even car sales dropped and opportunities for new staff jobs fell. Space bought for flashed advertising on TV and sound radio could not replace the value of advertisements through the medium of the press, where the public could read announcements and then refer back to them at their leisure. So for all the new visual and oral channels of communication, that situation in New York City proved that the permanent yardstick for lasting information still remains — the printed word.

ODETTE TCHERNINE

TYPOGRAPHY, the art which is of all arts the preserver. . . .

NEW BOOKS AND OLD

"BUDDHIST LOGIC"*

THIS NEW DOVER EDITION is an unabridged and corrected republication of the work originally published as Vol. XXXVI, Parts I & II, of the "Bibliotheca Buddhica" series by the Academy of Sciences of the U.S.S.R., Leningrad, *circa* 1930.

Buddhist Logic, Professor Stcherbatsky's *magnum opus*, is an acknowledged classic of Oriental research and, in fact, the only work of its kind on the subject ever published. This republication is a real service to the cause of philosophy in general and Buddhist philosophy in particular.

In recent years, owing to a growing interest in Buddhism, there has been a spate of books on Buddhism, many of which, however, are unreliable. This clear exposition of Buddhist philosophy, therefore, is most welcome. It covers chiefly the logic of Mahāyāna Buddhism of the school of Dignāga and Dharmakīrti.

Professor Stcherbatsky is a combination of accomplished philosopher, historian, and philologist. His penetrating comparative study and historical analysis of various systems, Indian and Western, carries this work far beyond the scope indicated by its title. With ingenuity and scholarly acumen he traces the epistemological foundation of Buddhism through the maze of material heaped up in the field by different schools. "The author was one of the leaders of the St. Petersburg school that did monumental work in the field of Indology during the first quarter of this century."

Buddhist Logic [says the author] reveals itself as the culminating point of a long course of Indian philosophic history. Its birth, its growth and its decline run parallel with the birth, the growth and the decline of Indian Civilization. . . .

The aim of Buddhist logic is an investigation of the "sources" of our knowledge with a view to finding out in the cognized world its elements of Ultimate Reality and of separating them from the elements of Imagination, which in the process of cognition have been added to them.

The first volume is devoted to a history of Indian logic, with its continuations in Tibet and other Buddhist countries, and to a detailed exposition of the Dignāga system in terms of the Theory of Knowledge; the Sensible World (including Causation, Sense-perception, and Ultimate Reality); the Mentally Constructed World (Judgement, Inference, Syllogism, Logical Fallacies); Negation (Law of Contradiction, Universals, Dialectic), and the Reality of the External World. The last chapter includes a very interesting symposium in which Indian and Western luminaries of philosophy enunciate their respective positions. The second volume is devoted primarily to a translation of Dharmakīrti's *Nyāyabindu* with Dharmottara's Commentary. Appendices contain translations of various logical dissertations from Tibetan logical works. Copious notes throughout provide literary renderings of technical terms and philosophical comments thereon. Appended also are Indices of main logical topics, proper names, and words.

"The history of logic in India," the author says, "represents a development of more than 2000 years with a brilliant Buddhist intermezzo of more than 300 years and with a continual war against all sorts of adversaries." In the fifth century, Asanga and Vasubandhu

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* *Buddhist Logic*, Vols. I & II. By F. TH. STCHERBATSKY. (Dover Publications, New York. Vol. I: 559 pp.; Vol. II: 468 pp. 1962. $2.35 each)

gave a new direction, towards dialectics, which finally led to the creation of Buddhist logic by two Buddhist luminaries, the Masters Dignāga and Dharmakīrti, in the sixth and seventh centuries, with an enormous literature.

Buddhism is summarized in the Four Noble Truths:

> (1) life is a disquieting struggle; (2) its origin [is] evil passions; (3) eternal Quiescence is the final goal; and (4) there is a Path where all the energies co-operating in the formation of life become gradually extinct.

Reality is accessible only to direct perception. Experience, therefore, is the test of these truths. Says the Buddha:

> O Brethren, never do accept my words from sheer reverential feelings! Let the wise test them (as goldsmiths do by all the three methods) of fire, of breaking (the golden object into pieces) and of the touch-stone.

The Buddhist logician has been chiefly concerned with upholding this "decidedly critical and anti-dogmatic tendency of Buddhist Philosophy."

Right Knowledge is either direct or indirect. The direct is intuition (perceptive or mystic) which experiences. The indirect is conception (inferential) which constructs mentally and intimates. The three methods of the above analogy imply three kinds of objects: the present, the absent, and the transcendental.

> When an object spoken of by the Buddha is present, it must be tested by direct perception, just as the purity of gold is tested by fire. If the object is hidden (but its mark is present), it must be tested by a (sound) inference, just as the purity of gold when tested by the touch-stone. But if the object is transcendental, it must be tested by the absence of contradiction, just as a jewel (when fire and and touch-stone are not appropriate) must be broken (in order to establish the purity of its gold).

The higher spiritual life leading to Final Deliverance belongs to the transcendental, in that it transmutes the elements of life by "breaking and melting" them in the experience of the Four Noble Truths.

The doctrine of Universal Flux and its corollary, Dependent Origination, (*Pratītya Samutpāda*), constitute the unique contribution of the Buddha to India's spiritual inheritance. The world-process represents a universal flux, an endless flow of mutually interdependent elements. This flow is a staccato movement in which "all things without exception are nothing but strings of momentary events," momentary flashes of energy, instantaneous bits of experience, without any eternal principle or entity underlying them:

> Reality is kinetic, the world is a cinema. . . . Causality, i.e., the interdependence of the moments, following one another, evokes the illusion of stability or duration, but they are, so to speak, forces or energies flashing into existence without any real substance in them.

The simple formula "*Asmiṅ sati idam bhavati* — this being, that appears" expresses the causal law of Functional Interdependence. In popular language it is the "Wheel of Becoming," i.e., the vicious circle of a cause becoming the effect and the effect in its turn building up the cause. The cause is always a combination of conditions (*pratyaya*). Hence the saying:

> Nothing single comes from a single,
> From a totality everything arises.

The correlations which bring about this nexus form the subject-matter of Dependent Origination.

Further, causation implies moral causation, the Law of Karma. Buddhist moral causation postulates free action and repudiates determinism. "The evolution of the world process is an evolution of moral progress." The Buddhist Law of Karma does not assume a subject, a soul, which perpetrates good or bad deeds and enjoys or suffers the results thereof. The so-called personality consists of an assemblage of elements, physical and mental, which are interrelated and which form and unform themselves, depending upon certain conditions. "They are subject to a Moral Law, the law of a progressive development towards Final Eternal Quiescence."

Stcherbatsky produced a classic work brimful of research. It is a source-book that fills a big gap in the reconstruction of Indian Thought.

BUDDHARAKKHITA THERA

The Primitive Church. By MAURICE GOGUEL. Translated from the French by H. C. SNAPE. (George Allen and Unwin Ltd., London. 610 pp. 1964. 63*s*.)

Too little attention has been paid in the English-speaking world generally to the distinguished contribution of French scholars to the study of the origins of Christianity. Some are Catholic, conservative and orthodox; others, Protestant and liberal. Flashing between is the perplexing figure of Loisy, the Roman priest who became so radical a critic as to have given unfortunate overtones to the word "modernist." But no one should reject that term who has not considered the contribution of Maurice Goguel, who has shown that critical independence in New Testament criticism is tenable within Christian belief. No religion, he has said, can command respect which does not conform to truth and reality.

Intellectual integrity and strict impartiality have marked all his writings, especially the five-volume introduction to the New Testament and the trilogy, of which the volume under review is the third part, dealing in breadth and detail with Jesus and the Origins of Christianity. It would be a pity if anyone began the study of Goguel's work, however, with this volume. Vast as it is, it is really the second part of the argument which began with the previous volume, *The Birth of Christianity*, in which he grappled with what he regarded as the basic problem of Christian origins — that of bridging the gulf between Jesus and the primitive Jewish-Christian community on one hand, and on the other the teaching of Paul and emergence of the Churches of the Greco-Roman world. To the task he brought massive erudition and penetrating insight and the result was to command the admiration and respect even of those who disagreed most strongly with the conclusions.

The emergence of the translation of this third volume confirms this judgement. It begins with a statement of "the problem" of the Church. Indeed the whole volume is concerned with that aspect of Christian beginnings which concerns the creation of a doctrine of the Church, inseparable from the development of its organization, and involving two related problems: the Church as an historic fact and the doctrine concerning it. The first part gathers up the relevant material from the various New Testament books with a section on the doctrine of the Church in the Apostolic Fathers of the early second century.

All this is background material for the main part of the book, which deals with the Organization, Worship, and Ethic of primitive Christianity. The richness of the detail and breadth of treatment beggar description. It may well be that in reading this account and assessment, most students will lose sight of the thesis under proof. Hence we can be grateful for the succinct conclusion which claims that the main lines of the process giving birth to the Church are reasonably clear. It is certain that what Goguel has here given is of great importance to many present-day discussions and movements. It will be very hard, for example, in conversations on Christian reunion to argue from or for any fixed pattern of Church order.

At the end Goguel leaves us with the thesis from which he began his life's work:

> Jesus did not foresee the Church; he did not found it. But from his actions it took its rise. . . . Without Jesus the Church would not have been born, and yet Jesus did not even foresee the Church. What he desired and proclaimed was not the Church but the Kingdom of God. Without Paul, who strongly marked it with his own imprint, it would not have presented the face which it has for us across nineteen centuries of history. And

yet Paul had no intention to be a creator or even only an organizer; he did not feel that he was so; he only wished to be a witness, the steward and administrator of transmitting to others what he had received.

There are many who will dissent from these conclusions and no less firmly assent to what is here denied or left open. But no student of the New Testament for a very long time will be able to leave out of reckoning Goguel's interpretation of the sources and their application to historical reconstruction.

MARCUS WARD

Relationship and Solitude. By PETER MUNZ. (Eyre and Spottiswoode, London. xi+236 pp. 1964. 30*s*.)

This book comes from New Zealand and is described as a study of the relationship between ethics, metaphysics, and mythology. It makes the important contribution of tracing the transition from mythology to metaphysics and their obvious connection with ethics. The point is as true today as ever.

It would appear that Mr. Munz is fundamentally an adherent of orthodox Christianity (see, for example, p. 171) trying to establish its beliefs in academic philosophy. Consequently the book is hard going.

According to Mr. Munz,

> Relationship means a heightening of one's love for others until it reaches the point of being absolute, and Solitude means the withdrawal from others to the point at which such withdrawal becomes absolute. Evil is transcended either in Relationship or Solitude. . . .
>
> Although Relationship and Solitude are two states that are diametrically opposed to one another, it is of the greatest importance to understand that they are fundamentally related to each other, and that it is impossible to cultivate one state without cultivating the other state.

Mr. Munz holds that the distinction between the world of appearances and the world of reality is untenable and that we cannot speak of a reality behind appearance and maintains that metaphysical theories are essentially theories about the nature of time and space. But he holds that the view that, because a theory is not about the world we are living in, it is about nothing and therefore meaningless, is perfectly gratuitous. He argues that myths can be philosophy. So, through Plato, Shankara, Ramanuja, the Kabbalists, Marx, and the defects of the mythology of contemporary science, he comes to interpret Christian mythology as establishing his main thesis.

R. F. RATTRAY

Krishnavatara. Vols. I & II. By K. M. MUNSHI. (Bharatiya Vidya Bhavan, Bombay. Vol. I: 244 pp.; Vol. II: 435 pp. 1962. Rs. 10, 15)

Hindu life is so intimately interwoven with the colourful personality of Śrī-Kṛṣṇa that every one in India regards him as the pinnacle of perfection and he has become the favourite theme of many a poet of note. The concept of Śiva or Viṣṇu (Kṛṣṇa) as the Supreme God to their respective sectaries originates no doubt in the Epics and Purāṇas; but some ideas regarding them can be traced to Vedic literature. Such exploits of the Epic Kṛṣṇa as the conquest of the serpent Kāliya can be traced to the Veda. But for a full and elaborate picture of Śrī Kṛṣṇa as

> wise and valorous, loving and loved, far-seeing and yet living for the moment, gifted with sage-like detachment and yet intensely human, the diplomat, the sage and the man of action with a personality as luminous as that of a divinity,

we must go to works like the *Mahābhārata,* the *Harivaṁśa,* the *Viṣṇupurāṇa,* and the *Bhāgavata.* But the accounts are so thoroughly mixed up that they need sifting if one is to have

a clear idea of Kṛṣṇa "as he was known to his contemporaries."

This is exactly what has been attempted by Shri Munshi, lawyer and statesman, but none the less a novelist of note in Gujarati. Employing his power of creative imagination he has endowed the essential events in the life of Kṛṣṇa with romance "to present in this work Śrī-Kṛṣṇa at once as man, superman and God."

These two volumes are the first and second parts of this laudable enterprise, and give the story from the boyhood of Kṛṣṇa till the abduction (*haraṇa*) by him of Rukmiṇī. The first part is called "The Magic Flute," for it was with its lilting and haunting melody that the cowherd of Bṛndāvan hypnotized man and beast and enticed cowherdesses, married and unmarried, from their preoccupations in the seclusions of their homes. The second part is called "The Wrath of an Emperor," as its central theme is "the successful defiance by Śrī-Kṛṣṇa of Jarāsandha, Emperor of Magadha." The third part, not yet published in full, is expected to end with Draupadī's marriage by her own choice (*svayaṁvara*). The narrative is easy and elegant and the language of the books eminently readable. Shri Munshi has earned the gratitude of all lovers of the legend of Śrī-Kṛṣṇa, of the God who came down to earth that evil might perish and virtue prevail.

H. G. NARAHARI

Mahatma Gandhi: A Prophetic Voice. By HARIDAS T. MUZUMDAR. (Navajivan Publishing House, Ahmedabad. 194 pp. 1963. Rs. 2.50)

Haridas T. Muzumdar has contributed considerably to Gandhiana since 1923 and has now presented a revised edition of his earlier book published in America, *Mahatma Gandhi: Peaceful Revolutionary,* under a new title and with added material. Having himself been a close associate of the Mahatma, the author makes his book contribute in a clear and knowledgeable manner to an understanding of the basic principles of Gandhian philosophy. He does not attempt a biography of Gandhi but has been quite successful in achieving the special task he has set for himself: one gets in his book not only a lucid exposition of the basic philosophy underlying typically Gandhian concepts such as *Satyagraha* (the technique of Soul-force), Truth, and *Ahimsa* (Non-violence), but also an intimate picture of the social and political problems of the world with which Gandhi grappled so successfully, generating within himself powers of leadership unmatched in human history.

In a consideration of Gandhi's economics the author stresses that Gandhi was not fundamentally opposed to industrialization or the use of large-scale machinery in India but was more concerned with the human values involved in the process. It was this which made him advocate the rather revolutionary economic theory of renunciation of wants as a sure remedy for the multiplying ills of modern civilization. A footnote to the chapter explains how Gandhi's economic tenets have been implemented in Free India in the form of progressive social legislation and have been directly responsible for the innovation of *Sarvodaya* or the land-gifts movement by Vinoba Bhave, which according to the author "will loom larger than the planning programmes of the Government of India" in the perspective of history.

The most interesting parts of the book are the chapters on "The Mahatma and the Poet," in which the author explores the relations which existed between Gandhi and Tagore, and "Gandhi's Pedagogy," giving the Mahatma's ideas on the meaning and aims of true education. While recognizing the latter as substantially sound, the author is candid enough to observe that the famous "Wardha Scheme" of education developed by Gandhi cannot be endorsed unqualifiedly.

Readers will have to admit the author's claim that to Gandhi belongs the credit of having spiritualized poli-

tics with measurable success and that the techniques worked out by the Mahatma have a special message for mankind in these troublous times. For serious students and lay readers alike Shri Muzumdar's book should prove highly useful and stimulating.

B. G. RAMACHANDRA RAO

Prophet of Indian Nationalism: A Study of the Political Thought of Sri Aurobindo Ghosh: 1893-1910. By KARAN SINGH. With a foreword by JAWAHARLAL NEHRU. (George Allen and Unwin Ltd., London. 163 pp. Frontispiece. 1963. 25*s*.)

There is a bond between Dr. Karan Singh, scholar and politician, youthful holder of heavy governmental responsibilities, and the subject of his study, Shri-Aurobindo Ghosh, philosopher, prophet of a religious nationalism, and political strategist, who as a young man seized and bore, briefly and meteorically, heavy responsibility for the moral leadership of Indian nationalism. This bond enables Dr. Karan Singh to combine a sympathy of treatment, an understanding that stems from a sincerely and openly committed viewpoint, with all the advantages of a well arranged, thoughtful, and lucidly presented PH.D. thesis. A rare achievement for a book so short, about a young man so complex, so apparently contradictory, even paradoxical, in his ways of thought and action.

Shri-Aurobindo provides many surprises, and Dr. Karan Singh hastens to present clues to an understanding of them. How did a young man, so exclusively educated in British ways of thought, espouse so forcefully the cause of revolutionary nationalism? Simply, because the sophisticated afterthoughts of a once revolutionary British people, tamely presented in their textbooks, did not hide from him the "true" message of European nationalism, coming to him from Ireland, France, and Italy. How could a man, whose passionate preachings contained all the irrational, unprovable, often improbable, concepts of religious nationalism the world over — with his appeals to the nation as a "Divine-Mother," to nationalism as the work of God ("no human thing"), and to its followers as bent on a "Heaven-appointed Mission," fulfilling "the highest and the most splendid destiny" especially reserved for their nation — at the same time develop an intelligent, clear-sighted, and intellectually impressive theory of boycott and passive resistance, rooted in the realities of his time? Not so simply — because he knew the power of a blinding idea, a power the Indian masses needed for a just victory, yet was himself never blinded by it; he would not, or could not, surrender his intellect absolutely.

Nor would he surrender his soul. And this brings us to a third, even greater, paradox. How could a man so sure of Divine Guidance, so quick to play this most dangerous of political cards, which has in its time turned all too many nationalist leaders into megalomaniacs, and has bathed politics in rivers of blood, manage to resist the temptations of power and glory, reject political life for ever, and withdraw from it as dramatically as he had entered it? Dr. Karan Singh leads us to an understanding of this "riddle," by showing us how consistently Shri-Aurobindo's spiritual activity formed a deep undercurrent to his political career. Where other religious nationalists all too often enrol God in their Cause, as a mightily useful partner, he sincerely believed that God had enrolled him. Where others listen to God when they hear what they want to hear, Shri-Aurobindo listened all the time. Such humility is rare in high politics. And he passed the supreme test of a religious politician — when God told him that he could listen better in the quiet of contemplation and meditation, and He would appoint other leaders to look after Mother India's politics, he obeyed. That this amazed his contemporaries, and would today appear an almost incomprehensible act to peoples and politicians the world over, is but a sad commentary on the

Religion of Nationalism — and the nationalization of religion — in our impious age.

ALAN DE RUSETT

Democratic Values and the Practice of Citizenship. By VINOBA BHAVE. (Sarva Seva Sangh Prakashan, Kashi. 237 pp. 1962. Rs. 2.50; 6*s*. 3*d*.; $1.00)

"When a man works for an ideal," Mahatma Gandhi once observed, "he becomes irresistible." In this appears to lie salvation for humankind, ensuring those periodical waves of devotion to righteousness which lift men out of the rut of ignoble living into which they remain comfortably sunk at other times. In our country we have seen much inspiring leadership in the past few decades. Vinoba Bhave, that "much loved and revered ascetic," has influenced thousands of his countrymen and his *Bhoodan* pilgrimage has meant a triumphal march and a general acceptance of the idealistic pattern of thought which he has enunciated.

Democratic Values and the Practice of Citizenship is a translation of some of his speeches delivered between 1951 and 1960. Vinobaji argues that where there is "real freedom and democracy there is genuine self-discipline and control," that "the concentration of political power in the hands of a few is even more detrimental to the freedom of the common man" than unashamed capitalism which condemns the have-nots in perpetuity to gnawing shortages. In view of recent events, his plea for a group of workers on Sarvodaya lines "who will keep clear of the whirligig of politics, who will be alert and watchful, conscientious in the study of facts and ready for sacrifice" is more than justified.

The lectures deal with a wide variety of topics and reflect the scholarship and wisdom of the sage. The message of the book may not find ready acceptance with cynics sceptical of the human potential, but the necessity for its reiteration cannot be ignored. As Vinobaji observes:

> The light cannot see darkness because it lights up all it looks at. In the same way the good man sees only goodness around him. But he does not live in a fool's paradise for his work rouses, sows and gathers the goodness he wills to see everywhere.

HILLA C. VAKEEL

Ranade: His Wife's Reminiscences. Translated from RAMABAI RANADE'S *Amchya Ayushyantil Kahin Athavani* by KUSUMAVATI DESHPANDE. (Publications Division, Government of India. 232 pp. 1963. Rs. 3.50)

In this book a devoted wife narrates her reminiscences of her illustrious husband. Incidentally she also draws a candid picture of the trials of an unlettered bride of eleven, endeavouring to make herself the worthy consort of a great man. This transformation was not brought about without suffering. The women of her husband's house could not watch Ramabai's rapid progress and rising influence with equanimity. But her husband's patience and encouragement and her own grit helped her to triumph.

Justice Ranade was the founder of numerous progressive movements and was acknowledged a great reformer and patriot throughout India. These reminiscences, therefore, cover many of his activities as a public man. But naturally they refer mainly to his personal life and temperament, which her twenty-seven years' companionship so amply qualified Ramabai to study.

Another subject on which she writes with first-hand experience is the bitter opposition which young women of those days had to face at home and in society when they tried to acquire education and to break down narrow social prejudices.

In drawing a portrait of her husband, Ramabai reveals how faithfully she adheres to the ancient ideal of womanhood, where the wife looks upon the husband with a kind of spiritual adora-

tion. One may perhaps safely predict that in this era of militant feminism not many women of Ramabai's status will subscribe to this view of the conjugal relation, or relish the prospect of such utter submission as Ramabai seems to have cheerfully practised. But few of them will fail to admire the pertinacity and faith with which she raised herself to be worthy of her eminent husband. The Seva Sadan Institute will ever remain a tribute to her dedication to the ideal of Social Service, so dear to Justice Ranade's heart.

A valuable feature of the book is the brief preface by Ranade's great disciple, Gokhale, paying a warm tribute not only to his revered *Guru* but also to the *Guru-Patni*.

Incidentally, the book can claim another distinction. Written originally in Marathi by an eminent lady it has been rendered into English by another lady of distinction, Kusumavati Deshpande, whose special achievement lay in the field of Marathi literature and who was also a student of English literature. Her premature death at the height of her powers is still mourned in Maharashtra.

The Publications Division deserves our congratulations for making available to a large public such an intimate glimpse of a great nation-builder.

N. R. DEOBHANKAR

Annie Besant. By C. P. RAMASWAMI AIYAR. (Publications Division, Ministry of Information and Broadcasting, Government of India. 152 pp. 1963. Rs. 2.00)

This is a brief and eminently readable account of the life and work of Annie Besant, a noble fighter for many causes in the uplift of humanity. The talented author has tried to give an objective and impartial description of Annie Besant's role in India's struggle for freedom and national revival.

For her earlier years and her great work as a fighter for individual liberty, which made her already a legend before she reached middle life, the author follows closely her well-known *Autobiography*. With regard to her public life in India after she had entered the Indian political scene, the author writes with intimate personal knowledge, as he had the privilege of being her co-worker in her political life in India. Her sudden jump into Theosophy and discipleship of Madame Blavatsky from being a Freethinker is well explained by the author's painstaking study.

To contemplate the whole gamut of her varied activities — her initial evangelism, her conversion to Atheism and Free-thought, her sliding into Socialism, her great pioneering work as a Trade Unionist, her flowering into occultism — enlarges our ideas of human capacity. To have lived five different lives in one, to have found peace in the haven of Theosophy, is an achievement which is only possible for an extraordinary personality with versatile gifts of head and heart, tongue and pen. Her inclusion among the builders of modern India is a just recognition of her sterling and manifold services to India — her labours to revive in every Hindu pride of his own religion, working out a true system of education, and awakening the political consciousness of the nation through her memorable Home Rule campaign, and, above all, her dedication of all her talents to the cause of her adopted motherland.

D. GURUMURTI

Kipling's Mind and Art. By W. L. RENWICK, EDMUND WILSON, GEORGE ORWELL, LIONEL TRILLING, NOEL ANNAN, GEORGE SHEPPERSON, ALAN SANDISON, ANDREW RUTHERFORD, MARK KINKEAD-WEEKES, J. H. FENWICK, W. W. ROBSON. Essays edited by ANDREW RUTHERFORD. (Oliver and Boyd, Edinburgh and London. x+278 pp. 1964. 35*s*.)

Rudyard Kipling is out of fashion. One seldom hears him mentioned in literary circles, and apart from the *Jungle Books, Kim,* and *Puck of Pook's*

Hill, and perhaps, *Stalky and Co.,* all read at school, the young ignore him. Now this volume of essays, admirably edited and selected by a Lecturer in English Literature at Edinburgh University, may do something to rescue him from undeserved neglect as the laureate of a vanished and relinquished British Imperialism. The book shows him to have been much more than this.

I must myself confess to have had a prejudiced view of Kipling's achievements, except as a poet, although always feeling conscious of this genius as a craftsman. These essays, offering a new evaluation and assessment of his short stories and his view of life, have given me an insight into his art which I had not discovered for myself. Hence the value of the book, which may be recommended with confidence.

The selection gives us eleven critical essays, arranged in three groups: general assessments; philosophy; art. The first group includes some estimates of permanent "classic" stature, such as Edmund Wilson on "The Kipling that Nobody Read," George Orwell on "Rudyard Kipling," Lionel Trilling's essay, and W. L. Renwick on "Re-reading Kipling." In particular the last group of four will be found the most enlightening, especially the brilliant introduction and discussion by W. W. Robson of "Kipling's Later Stories." This is the best sort of criticism, for it makes one want to obtain the later volumes at once, and read them through without delay, with new appreciation of their meaning, significance and merits.

F. SEYMOUR SMITH

The Classical Drama of India. By HENRY W. WELLS. (Asia Publishing House, Bombay. 196 pp. 1963. Rs. 16.00)

Equilibrium, both in the conception of plots and in the execution of detail, is exemplified in the Sanskrit drama.

Indian dramas are deeply based on religious and philosophical thought . . .

Such are the author's very true observations. Sanskrit dramaturgists call dramatists and poets by the same name, *"kavi,"* and the significance of this Professor Wells brings out aptly in his last page. Valmiki arranged the final book of his epic as a drama before the book itself was released as a poem. Poetry itself is declared to be a high form of religion, and, we might add here, of drama also. As a *samāna dharma,* to use Bhavabhūti's expression, this author has steeped himself in the spirit and times of the dramatist he is trying to reinterpret from an angle quite different from the one adopted by Orientalists like Keith, Macdonell, Winternitz, and others so far.

The learned author seems to have travelled round the earth, studying the dramatic techniques of China, Japan, and European countries, besides those of India, Tibet, and Burma. He is himself the author of several books dealing with poetry, drama, and comparative literature. His judgement that "these plays are worthy of a high place among plays in a harvest comprehending all times and lands" is interesting. His comparison of the Elizabethan with the Sanskrit Drama, clarifying their respective divergent aims, is instructive. Śūdraka's *Mṛchhakatika* and Bhavabhūti's *Uttara-Rāma-carita* are singled out as the representatives of the *prakaraṇa* and *nāṭaka* types respectively, and analysed. The psychological background of these dramas is also fully analysed and even the swooning — as many as sixteen times on the stage in the latter — is studied as being derived from a close study of aesthetics. Both Kālidāsa and Bhavabhūti, the author concludes, must have had personal experience of the stage, perhaps in supervising the first representations of their plays. The dramas of Bhāsa, Kālidāsa, Śūdraka, Bhaṭṭa Nārāyaṇa, Śrī-Harṣa, and Bhavabhūti are examined. We have great pleasure in welcoming this informative criticism.

U. VENKATAKRISHNA RAO

Essays on Bharathi. Vol. II. (Bharathi Tamil Sangham, Calcutta. 159 pp. 1962. Price not mentioned.)

This second volume of *Essays on Bharathi* is a collection of fifteen essays, by authors of whom many occupy eminent positions in our national life and are learned scholars. The contributors have paid their homage and tribute to the unique contribution Bharathi made to the national life of the country in different spheres.

A glance at the Contents of the book, indicating the various aspects of the poet's life and work dealt with, tells us about the rich and fruitful life the poet lived. Both by his example and writings, he endeavoured to infuse a patriotic spirit into his countrymen, who were at the time slumbering under the spell of slavery and the British rule. A social reformer, he championed the cause of women's emancipation and of social equality between the rich and the poor. He pointedly drew attention to society's failings in these respects. In Tamil literature, too, he brought about a revolution in poetic standards and values, ways and manners, modernizing them.

Owing to the limitations imposed by the language he used, Bharathi has gone almost unnoticed and unappreciated in the northern part of our land. There is need for a better appreciation of his rich contribution to the common stock of our national life. In this direction the present book is an admirable step and as such deserves a sympathetic response from people not familiar with Tamil. The publishers will be rendering a great service to the poet, the Tamil language, and the cause of national integration if they bring out an authentic translation of Bharathi's prose and poetry in Hindi, enabling the Hindi-speaking people to appreciate him better.

It may be remarked here that the quality of the printing and get-up of the book do no credit to the publishers or the prestige of the poet. The manner is quite as important as the matter, and due regard and consideration, I feel, should have been given to this aspect of the book.

SURENDRANATH AGNIHOTRI

LEAVES FROM A STUTTGART DIARY

[**Shri Baldoon Dhingra** writes an enthusiastic appreciation of the educational philosophy and aims of Albrecht Merz of Germany.—ED.]

WHAT makes Merz's educational experiments worth while is that they are continually growing; they have not congealed into a system. In a genuine way Albrecht Merz has understood Goethe's eternal message: "He only merits freedom as well as life who daily conquers them anew."

In one sense Merz himself, now a bouncing octogenarian, is ever growing while yet remaining a child; for only a child can grow, since it is open to ideas and wholly flexible, in body and mind. Older people become stiff and static long before their earthly task is done. Merz is wholly aware that our civilization is geared to mass demand, statistically determinable, for commodities which everyone should make, market, or consume. He seeks, on the other hand, intuitive solutions; for intuition is the mind working in a trance at problems which offer only meagre data for their rational solution.

It was about seven years ago in Gauting, Germany, that I first met this vibrant personality, and felt almost at once that here was a man whose "system" of education went back to the source of things. It was a process whereby a man discovered himself, not by adding more to himself of layers and complexities or ideas, but by discarding, one by one, the curtains that shut out the sun; becom-

ing able, once the onion had been peeled, skin by skin, to feel he was seeing, or beginning to see. Until we can see the wood for all the trees in it we cannot create. When we do, we cease to be separate from the world around and become part of it. This concept of wholeness or a "new humanism" it is Merz's aim to bring about.

Now, this approach to education Merz calls *Erakennen* and *Gestallen* — Perceiving and Creating; for man is a totality, not a whole lot of bits and pieces strung together, which, thanks to exaggerated rationalism and Cartesian thinking, he has become. This new humanism embracing the whole man is vital if we are to preserve our sanity.

Erkennen — perceiving — Albrecht Merz and his son Helge Merz explained, as they took me round the school rooms, is not to be confused with *knowledge*; it is rather the co-operation of the conscious and subconscious processes of man's senses in grasping the essentials of his environment. This "giving up" — or going behind appearances — Merz holds, leads to "vision," *Schau*. Nor is this "perception" and "creation" limited to artistic or manual work but can be applied with equal meaning to all disciplines. Perception involves the activities of the mind and spirit. It happened when, say, Einstein hit upon his theory through intuition before he set out to prove it by rational methods.

Merz's educational principles, set out in his *werk-schule* are: an all-round education, seeking unity of body and soul, endeavouring to emphasize first the creative man, and secondarily the well-informed, erudite man. What is aimed at is man's total development, not the production of teams of specialists. This corresponds to Burckhardt's theory that man should aim at being an all-rounder, developing many sides of his personality.

The pupil brought up to develop in this way will find that his eyes and ears become alive, as never before, to new things. This promotes a way of looking at things or of hearing them which sets the tone for further studies, at all levels.

Merz describes his theory of education as one that places appropriate obstacles at the right time and place. The pupil is likened to a flowing stream: the teacher, to one who places the obstacles in the way. The stream reacts to a post, a boat or other obstructions, much as a man would do to a moral task or educational problem.

The aim of Merz's educational work is not to emphasize this art or that field of activity but rather to harmonize and integrate the three spheres: Science, Arts, and Crafts; observation, ethics, activity. This results in comprehension and inventiveness and the realization of a personality close to the sources of creative energy; indeed helping man to discover his own true nature. A plant, Merz would say, always remains true to its "rhythm of growth," its *Urphänomen*. A rose, for instance, could not possibly blossom into a primrose. Only man, because of his free-will, can, at his peril, oppose this law of nature. Like the plant, man should remain true to his native rhythm, achieving that identification which Paracelsus represented in his saying: "The external is mother to the internal." (To the Oriental the converse is true.) As, in Goethe's phrase, the hand is the finest tool forged to portray the soul's visions, hand-work is introduced early into the child's curriculum.

"Give everyone his own war," Merz says, "and all will have peace." This means that every man must be allowed to develop according to his innate possibilities: "Am I not all that I love and all that I hate?" So if your inner battle, the battle with yourself, is resolved, you have less to hate the world for.

The poems, drawings, and paintings of the children are marked by a sense of ease, a lack of tension. Here is a poem, "The Bridge," by a boy of ten, roughly translated:

> You yourself arch
> across the streaming flood;
> you your back allow to bear the pain
> of man and motor,
> and let yourself be overcome by a force
> to hold your back steadfast.

Another, "Autumn," by a child of nine:

> Softly fly the leaves from the trees
> and dance their dance of leaves.
> From the high one, into the deep gorge
> only this once may they fly.

Whatever takes place in the school — sports, art, debates — the aim is the same: wholeness. Merz is aware that the dragon of technique is devouring the soul of man, and he recalls the story of a rebel Peruvian porter on a European expedition. Rebelling against the tempo of modern times, he sat down by the roadside. When asked what he was up to, he replied: "I am giving my soul time to catch up with my body." And what about the Navajo silversmith who refused to reproduce endlessly the same pattern on the ground that God would deprive him of his power to create if he kept on repeating the same thing instead of using the inventive gifts bestowed upon him? Indeed, Merz is aware that crime and sickness are due to maladjustment and are rationalizingly glossed over as being inseparable from a pursuit of the majority's good. "Maladjustment is due, largely, to conflicts between rationalization and human instinct."

Merz's way, following the rhythmical organic laws of the living cell, has avoided the diseases of stagnation and sterility. It thrives on freedom: it is out of ties that freedom grows.

The only way to regain our originality, according to Kleist and Schweitzer, is to re-enter paradise. The door is blocked because we have tasted the fruit of consciousness. Merz goes along with this view, but holds that one does not have to go through knowledge, or learning, to enter paradise. Through the *Erkennen*-and-*Gestallen* way you have never left it. We do not become religious, as Schweitzer would say, by thinking. Merz says one can through "perception and creation" become truly religious. When one gives new expression to original images — *Urblihder* — one co-operates in the work of God, for these images find new expressions and variations. The theme is always the divine source.

What makes this school truly remarkable is, of course, the extraordinary, child-like personality of Albrecht Merz, who is in harmony with things around him and himself. His whole family — his wife, three sons, and daughters-in-law — are, in their several ways, as teachers or instructors, and out of genuine conviction, working in the spirit of the founder. Merz was trained as an architect and the new school building planned by him reflects his genius. Balance, harmony, the Middle Way — all are part of him and his work. To the four hundred pupils, girls and boys, from six to nineteen, this is a way to self-expression without tears. It is rare to find a school in which three generations of one family have grown, are growing, and find basic expression. Nor is Merz hiding his light under a bushel. That he has obtained the highest official recognition, too, is shown by the fact that Chancellor Erhardt's daughter has been a teacher in the school; and the Chancellor himself, in a recent message to Merz on his eightieth birthday, said the world had little to fear from the darkness around if there were men like Merz spreading the light. I would urge many educators — in Japan and Turkey the interest has already begun — to study at first hand Merz's approach to life and art.

I wish Merz could be invited to India. He could help people discover so many of our ancient systems which our educators, products of Western technique, seem to ignore or scorn. It will not be the first time that Western thinkers will have made us conscious of our own forgotten heritage. Merz's way is a universal way, where all cultures meet. It is just as well Merz's system cannot be categorized. Why give it a name? Goethe said: "For the feeling is all that counts, and names are but noises and smoke beclouding the effulgence of Heaven."

BALDOON DHINGRA

ENDS AND SAYINGS

"... ends of verse
And sayings of philosophers."
—SAMUEL BUTLER: *Hudibras*

Shakespeare's birthday, somewhat uncertainly posited as 23 April, is over.

Such an event naturally brings commercial froth to the surface, but it also brings forward much of value, both old and new. What is patent is that Shakespeare's universal nature is like a mirror which shows the character of interpreter, critic, or commentator, but, despite flashes of illumination, keeps its own secret. It is difficult to choose from all the wealth of material offered, but seed-ideas will be found in a talk on the BBC European English Service by V. S. Pritchett (*The Listener*, 23 April 1964). It should really be read in full.

> To talk about Shakespeare is like trying to discuss the earth, the whole globe swinging in space, the whole of nature, the whole of human nature too ... people of other nations, speaking other languages ... seem also to have found in Shakespeare a universal figure.

Mr. Pritchett points to Shakespeare's basic concern with the moral aspects of ruling groups, in whom are presented "the extremest of passions and the most complicated of political, spiritual and emotional problems, and problems of conscience," which lead us on into

> the labyrinth of the human mind and its sensibility ... many of Shakespeare's secondary characters represent the points of actual civilization from which later society was to develop its moral values.

His prose and character-writing foreshadow the novel.

> ... we feel he is not an Elizabethan: he is like one of ourselves, but infinitely wiser, speaking to us directly about our own experience.... Most of us are not able to understand our feelings because they are flying by so fast, but with him they are there, fully present. They can be anatomized, examined, extolled; they can be described in language which combines emotion, conscience, and the intellet that tries to understand. Mr. Pritchett speaks of Shakespeare's phenomenal observation of human nature, and of the illuminating and drawing power of his language. He is, indeed, "something larger than the earth; he is really man himself."

Rachel Carson died this April, and all those who reverence life and the profound balance of nature, will mourn her passing. A biologist in the United States Government service, yet with the vision of a poet, she had a feeling for nature that put to shame the sterile laboratory outlook and the greed that turns farming into factory production. Two books made her world famous, *The Sea Around Us* (translated into thirty languages) and *The Silent Spring*. The latter has perhaps done more than anything else to make people aware of the wide-spread and frightening harm to plant and animal life, as well as the human health hazards, due to the indiscriminate mass use of chemical pesticides, intended to increase commercial productivity.

It was her conviction of the need that engaged her in the book, despite the antagonisms to be expected from vested interests, and despite the fact that the cancer of which she died had already hold of her. And she would have been glad that in Britain the Government has decided to follow the recommendations of the Sir James Cook Advisory Committee, so that, with certain restricted exceptions, the use of the chlorinated hydrocarbons that leave persistent residues (aldrin, dieldrin, and heptachlor) will be stopped as soon as possible in agriculture, horticulture, home gardens, and food storage (*The Guardian*, 25 March 1964). Even the chemical manufacturers, in a symposium organized with wildlife conservation

bodies, have dropped their belligerent denial of any harm, and are co-operating voluntarily in the withdrawal, and even advocating legislation as more effective. The use of other substances, such as DDT, is to be reviewed in three years' time, to see whether further restrictions are necessary. Richard Fitter, in reporting the conference (*The Observer,* 22 March 1964) hopes that

> while we are arriving at a satisfactory solution of our own problems in Britain we do not allow vast areas of the underdeveloped countries, especially in the tropics, to be poisoned by spraying before informed world opinion can be brought to bear.

The April number of *Mother Earth* (Journal of the Soil Association) reports that Richard St. Barbe Baker, the veteran founder of the Men of the Trees, and a team of British members, are receiving official encouragement in Morocco for their plans to bring back fertility to the Sahara. The desert is half as large again as Australia, but it is hoped that, by planting trees and other vegetation, vast underground sources of water — such as the Aquafer, a subterranean lake, 500 miles long and 150 miles wide — could be drawn upon, and that, eventually, the trees themselves would set a cycle of rain in motion. *The British Vegetarian* (March-April 1964) gives more details of the reclamation programme, which is urgently needed, since forests are still being cut down to grow the more profitable cotton crop, and the Sahara is spreading every year to a depth of 30 miles along a 1,000 mile front. Pilot plantings in Algeria and Morocco, and conservation in Nigeria show that it is possible to stop the destruction. An important related project is the setting up of a World University in Morocco, specializing in ecology, both research and practical training. A study is being made of the most suitable trees and plants, some most valuable in that they absorb moisture from the air (even without rain) in excess of their own requirements, and transmit the surplus to the earth.

> The basic plan in the Sahara Reclamation Programme is to divert military and other personnel plus sufficient funds from the more than 150 millard dollars spent yearly on armaments, to carry out the re-afforestation of the Sahara.

If successful, the converting of a military build-up to constructive peaceful purposes implies another "reclamation."

HALF A BLOCK NEARER THE SUN

I wonder why
my neighbour down the street
enjoys each spring the earlier daffodil —
a bevy blondening her lawn.

While tardy mine
still cling in the tight green
her bright-lipped tulips shout the sun.

DOROTHY ELLIN FLAX